THE WORLD'S FAMOUS ORATIONS

WILLIAM JENNINGS BRYAN
EDITOR-IN-CHIEF

The World's Famous Orations

VOL. III

GREAT BRITAIN—I

710—1777

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IN TEN VOLUMES

Vol. III
GREAT BRITAIN—I

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CONTENTS

VOL. III—GREAT BRITAIN—I (710—1777)

	Page
BEDE—His Sermon on All Saints (About 710)	3
WYCLIF—Rules for Decent Living	8
LATIMER—The Second Sermon on the Card (1529)	11
CRANMER—On the Eve of His Execution (1556)	18
KNOX—On the First Temptation of Christ .	23
RALEIGH—His Last Words on the Scaffold (1618)	34
ELIOT—On the Condition of England (1628) .	39
PYM—On Grievances in the Reign of Charles I. (1640)	50
STRAFFORD—In His Own Defense (1641) . .	68
MILTON—Plea for the Liberty of Unlicensed Printing (1644)	79
CROMWELL—At the Opening of Parliament Under the Protectorate (1654)	117
VANE—I Against Richard Cromwell (1659) .	137
II At His Trial for High Treason (1662) .	139
SIDNEY—Speech on the Scaffold (1683) . .	142
RUMBOLD—Speech on the Scaffold (1685) . .	146

CONTENTS

	Page
BUNYAN—The Heavenly Footman (1698) . .	149
WALPOLE—On His Proposed Removal from Office (1741)	154
CHESTERFIELD—Against the Gin Bill of the Ministry (1743)	165
WESLEY—God's Love to Fallen Man . . .	173
WHITEFIELD—On the Method of Grace . .	181
WOLFE—To His Army Before Quebec (1759) .	191
CHATHAM—I The Retort to Walpole (1741) .	193
II On the Right to Tax America (1766) .	197
III On Affairs in America (1777) . . .	211
MANSFIELD—On the Right to Tax America (1766)	230
WILKES—I On Coercive Measures in America (1775)	243
II Conquest of America Impossible (1777)	246

VOL. III

GREAT BRITAIN—I

710—1777

BEDE

HIS SERMON ON ALL SAINTS[1]

(ABOUT 710)

Born about 673, died in 735; surnamed "the Venerable"; ordained a Deacon in his nineteenth year; a Priest in his thirtieth; devoted his life to teaching and writing; his "Ecclesiastical History of the English Nation" is his best known work, and one of much importance to early English history.

TO-DAY, beloved, we celebrate in the joy of one solemnity, the festival of All Saints, in whose companionship the heaven exults; in whose guardianship the earth rejoices; by whose triumphs the Holy Church is crowned; whose confession, as braver in its passion, is also brighter in its honor —because while the battle increased, the glory of them that fought in it was also augmented. And the triumph of martyrdom is adorned with the manifold kind of its torments, because the more severe the pangs, the more illustrious also were the rewards; while our Mother, the Catholic Church, was taught by her Head, Jesus Christ, not to fear contumely, affliction, death, and more and more strengthened—not by resistance, but by endurance—inspired all of that illustrious

[1] Translated by the Rev. John M. Neale. Abridged. More than thirty editions of Bede's writings have been published. The one which appeared in 1843, edited by Dr. J. A. Giles, and giving in complete form the original Latin, with translations of the historical work into English, comprises twelve volumes.

number who suffered imprisonment or torture, with one and equal ardor to fight the battle for triumphal glory.

O truly blessed Mother Church! so illuminated by the honor of divine condescension, so adorned by the glorious blood of triumphant martyrs, so decked with the inviolate confession of snow white virginity! Among its flowers neither roses nor lilies are wanting. Endeavor now, beloved, each for yourselves, in each kind of honor, to obtain your own dignity—crowns, snow white for chastity, or purple for passion. In those heavenly camps, both peace and war have their own flowers wherewith the soldiers of Christ are crowned.

For the ineffable and unbounded goodness of God has provided this also, that the time for labor and for agony should not be extended—not long, not enduring, but short, and, so to speak, momentary; that in this short and little life should be the pain and the labors, that in the life which is eternal should be the crown and the reward of merits; that the labors should quickly come to an end, but the reward of endurance should remain without end; that after the darkness of this world they should behold that most beautiful light, and should receive a blessedness greater than the bitterness of all passions; as the apostle beareth witness, when he saith, "The sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us."

With how joyous a breast the heavenly city receives those that return from flight! How happily she meets them that bear the trophies of the conquered enemy! And with triumphant men, women also come, who rose superior both to this world, and to their sex, doubling the glory of their welfare; virgins with youths, who surpassed their tender years by the virtues. Yet not they alone, but the rest of the multitude of the faithful shall also enter the palace of that eternal court, who in peaceful union have observed the heavenly commandments, and have maintained the purity of the faith.

But above all these things is the being associated with the companies of angels and archangels, thrones and dominations, principalities and powers, and the enjoyment of the watches of all the celestial virtues—to behold the squadron of the saints, adorned with stars; the patriarchs, glittering with faith; the prophets, rejoicing in hope; the apostles, who in the twelve tribes of Israel, shall judge the whole world; the martyrs, decked with the purple diadems of victory; the virgins, also, with their wreaths of beauty. But of the King, who is in the midst, no words are able to speak. That beauty, that virtue, that glory, that magnificence, that majesty, surpasses every expression, every sense of the human mind. For it is greater than the glory of all saints; but to attain to that ineffable sight, and to be made radiant with the splendor of His countenance, it were worth while to suffer torment every day—

it were worth while to endure hell itself for a season, so that we might behold Christ coming in glory, and be joined to the number of the saints; so is it not then well worth while to endure earthly sorrows, that we may be partakers of such good, and of such glory?

What, beloved brethren, will be the glory of the righteous; what that great gladness of the saints, when every face shall shine as the sun; when the Lord shall begin to count over in distinct orders His people, and to receive them into the kingdom of His Father, and to render to each the rewards promised to their merits and to their works—things heavenly for things earthly, things eternal for things temporal, a great reward for a little labor; to introduce the saints to the vision of His Father's glory; and "to make them sit down in heavenly places," to the end that God may be all in all; and to bestow on them that love Him that eternity which He has promised to them—that immortality for which He has redeemed them by the quickening of His own blood; lastly, to restore them to Paradise, and to open the kingdom of heaven by the faith and verity of His promise?

Let us consider that Paradise is our country, as well as theirs; and so we shall begin to reckon the patriarchs as our fathers. Why do we not, then, hasten and run, that we may behold our country and salute our parents? A great multitude of dear ones is there expecting us; a vast and mighty crowd of parents, brothers, and chil-

dren, secure now of their own safety, anxious yet for our salvation, long that we may come to their right and embrace them, to that joy which will be common to us and to them, to that pleasure expected by our fellow servants as well as ourselves, to that full and perpetual felicity. . . . If it be a pleasure to go to them, let us eagerly and covetously hasten on our way, that we may soon be with them, and soon be with Christ; that we may have Him as our Guide in this journey, who is the Author of Salvation, the Prince of Life, the Giver of Gladness, and who liveth and reigneth with God the Father Almighty and with the Holy Ghost.

WYCLIF

RULES FOR DECENT LIVING

Born in 1324, died in 1384; Master of Baliol College, Oxford, in 1360; then Rector of three parishes successively; a Royal Ambassador to confer with papal nuncios at Bruges in 1374; summoned before Convocation in 1373 because of his attacks on the clergy; threw off his allegiance to the Papacy and wrote ceaselessly against the Papal claim; made the first complete translation of the Bible into English about 1382; his bones exhumed and burned, and the ashes thrown into a river by order of the Synod of Constance in 1428.

If thou be a lord, look thou live a rightful life in thine own person, both anent God and man, keeping the hests of God, doing the works of mercy, ruling well thy five wits, and doing reason and equity and good conscience to all men. The second time, govern well thy wife, thy children, and thy homely men in God's law, and suffer no sin among them, neither in word nor in deed, upon thy might, that they may be ensample of holiness and righteousness to all other. For thou shalt be damned for their evil life and thine evil sufferance, but if thou amendest it upon thy might. The third time, govern well thy tenants, and maintain them in right and reason and be merciful to them in their rents and worldly merriments, and suffer not thy officers to do them wrong nor extortions, and chastise them in good manner that he rebel against God's hests and

virtuous living, more than for rebellion against thine own cause or person.

And hold with God's cause, and love, reward, praise, and cherish the true and virtuous of life more than if they do only thine own profit and worship; and maintain truly, upon thy cunning and might, God's law and true preachers thereof, and God's servants in rest and peace, for by this reason thou holdest thy lordship of God. And if thou failest of this, thou forfeitest against God in all thy lordship, in body and soul; principally if thou maintainest antichrist's disciples in their errors against Christ's life and His teaching, for blindness and worldly friendship, and helpest to slander and pursue true men that teach Christ's gospel and His life. And warn the people of their great sins, and of false priests and hypocrites, that deceive Christian men, in faith and virtuous life, and worldly goods also.

If thou be a laborer, live in meekness, and truly and wilfully do thy labor; so if thy lord or thy master be a heathen man, that by thy meekness and wilful and true service, he have not to murmur against thee, nor slander thy God nor Christendom. And serve not Christian lords with murmuring, nor only in their presence, but truly and wilfully in their absence, not only for worldly dread nor worldly reward, but for dread of God and good conscience, and for reward in heaven. For that God that putteth thee in such service wots what state is best for thee, and will reward thee more than all earthly lords may, if

thou dost it truly and wilfully for His ordinance. And in all things beware of murmuring against God and His visitation, in great labor and long, and great sickness and other adversities, and beware of wrath, of cursing and warying, or banning, of man or of beast. And ever keep patience and meekness and charity both to God and to man. And thus each man in these three states oweth to live, to save himself and help others; and thus should good life, rest, peace, and charity be among Christian men, and they be saved, and heathen men soon converted, and God magnified greatly in all nations and sects that now despise Him and His law, for the wicked living of false Christian men.

LATIMER

THE SECOND SERMON ON THE CARD[1]

(1529)

Born about 1485, died in 1555; accused of heresy in 1532, and recanted; became a Royal Chaplain in 1534; made Bishop of Worcester in 1535, but in 1539 resigned; later, identified himself closely with the Reformation; arrested and sent to the Tower in 1553, and burned at Oxford in 1555.

Now, you have heard what is meant by this first card, and how you ought to play it. I purpose again to deal unto you another card, almost of the same suit; for they be of so nigh affinity, that one can not well be played without the other. The first card declared that you should not kill, which might be done in divers ways, as being angry with your neighbor, in mind, in countenance, in word, or deed; it declared also, how you should subdue the passions of ire, and so clear evermore yourselves from them. And whereas this first card doth kill in you these stubborn Turks of ire, this second card will not only they should be mortified in you, but that you yourselves shall cause them to be likewise mortified in

[1] Preached at Cambridge in 1529, being one of the two sermons "on the card." Latimer's sermons were first collected in 1562. An annotated edition in two volumes, with a memoir by John Watkins, was published in 1824. A complete edition of his writings in two volumes, edited by George E. Corrie, was issued by the Parker Society in 1844.

your neighbor, if that your said neighbor hath been through your occasion moved unto ire, either in countenance, word, or deed. Now let us hear, therefore, the tenor of this card: "When thou makest thine oblation at Mine altar, and there dost remember that thy neighbor hath anything against thee, lay down there thine oblation, and go first and reconcile thy neighbor, and then come and offer thine oblation."

This card was spoken by Christ, as testifieth St. Matthew in his fifth chapter, against all such as do presume to come unto the Church to make oblation unto God, either by prayer, or any other deed of charity, not having their neighbors reconciled. Reconciling is as much to say as to restore thy neighbor unto charity, which by thy words or deeds is moved against thee; then, if so be that thou hast spoken to or by thy neighbor, whereby he is moved to ire or wrath, thou must lay down thine oblation. Oblations be prayers, alms-deeds, or any work of charity; these be all called oblations to God. Lay down, therefore, thine oblation; begin to do none of these foresaid works before thou goest unto thy neighbor and confesseth thy fault unto him; declaring thy mind, that if thou hast offended him, thou art glad and willing to make him amends, as far forth as thy words and substance will extend, requiring him not to take it at the worst; thou art sorry in thy mind that thou shouldst be occasion of his offending.

A true and faithful servant, whensoever his

master commandeth him to do anything, he maketh no stops nor questions, but goeth forth with a good mind; and it is not unlike he, continuing in such a good mind and will, shall well overcome all dangers and stops, whatsoever betide him in his journey, and bring to pass effectually his master's will and pleasure. On the contrary, a slothful servant, when his master commandeth him to do anything, by and by he will ask questions—such as, "Where?" "When?" "Which way?" and so forth; and so he putteth everything in doubt, that altho both his errand and way be never so plain, yet by his untoward and slothful behavior his master's commandment is either undone quite, or else so done that it shall stand to no good purpose.

Go now forth with the good servant, and ask no such questions, and put no doubts. Be not ashamed to do thy Master's and Lord's will and commandment. Go, as I said, unto thy neighbor that is offended by thee, and reconcile him, as is aforesaid, whom thou hast lost by thine unkind words, by thy scorns, mocks and other disdainous words and behaviors; and be not nice to ask of him the cause why he is displeased with thee; require of him charitably to remit; and cease not till you both depart one from the other, true brethren in Christ.

Do not, like the slothful servant, thy master's message with cautels and doubts; come not to thy neighbor whom thou hast offended, and give him a pennyworth of ale, or a banquet, and so

make him a fair countenance, thinking that by thy drink or dinner he will show thee like countenance. I grant you may both laugh and make good cheer, and yet there may remain a bag of rusty malice, twenty years old, in thy neighbor's bosom. When he departeth from thee with a good countenance, thou thinkest all is well then. But now, I tell thee, it is worse than it was, for by such cloaked charity, where thou dost offend before Christ but once, thou hast offended twice herein; for now thou goest about to give Christ a mock, if He would take it of thee.

Thou thinkest to blind thy master Christ's commandment. Beware, do not so, for at length He will overmatch thee and take thee tardy whatsoever thou be; and so, as I said, it should be better for thee not to do His message on this fashion, for it will stand thee in no purpose. "What?" some will say, "I am sure he loveth me well enough; he speaketh fair to my face." Yet for all that thou mayest be deceived. It proveth not true love in a man, to speak fair. If he love thee with his mind and heart, he loveth thee with his eyes, with his tongue, with his feet, with his hands and his body: for all these parts of a man's body be obedient to the will and mind. He loveth thee with his eyes, that looketh cheerfully on thee when thou meetest with him, and is glad to see thee prosper and do well. He loveth thee with his tongue, that speaketh well by thee behind thy back, or giveth thee good counsel. He loveth thee with his hands, that will help thee in

time of necessity, by giving some alms deeds or with any other occupation of the hand. He loveth thee with his body, that will labor with his body, or put his body in danger to do good for thee, or to deliver thee from adversity; and so forth, with the other members of his body.

Evermore bestow the greatest part of thy goods in works of mercy, and the less parts in voluntary works. Voluntary works be called all manner of offering in the church, except your four offering days and your tithes, setting up candles, gilding and painting, building of churches, giving of ornaments, going on pilgrimages, making of highways, and such other be called voluntary works; which works be of themselves marvelous good, and convenient to be done. Necessary works, and works of mercy, are called the Commandments, the four offering days, your tithes, and such other that belong to the Commandments; and works of mercy consist in relieving and visiting thy poor neighbors.

Now, then, if men be so foolish of themselves, that they will bestow the most part of their goods in voluntary works, which they be not bound to keep, but willingly and by their devotion, and leave the necessary works undone, which they are bound to do, they and all their voluntary works are like to go unto everlasting damnation. And I promise you, if you build a hundred churches, give as much as you can make to gilding of saints and honoring of the Church, and if thou go as many pilgrimages as thy body can well

suffer, and offer as great candles as oaks—if thou leave the works of mercy and the Commandments undone, these works shall nothing avail thee. No doubt the voluntary works be good and ought to be done; but yet they must be so done, that by their occasion the necessary works and the works of mercy be not decayed and forgotten.

If you will build a glorious church unto God, see first yourselves to be in charity with your neighbors, and suffer not them to be offended by your works. Then, when ye come into your parish church, you bring with you the holy temple of God; as St. Paul saith, "You yourselves be the very holy temples of God"; and Christ saith by His prophet, "In you will I rest, and intend to make My mansion and abiding place." Again, if you list to gild and paint Christ in your churches and honor Him in vestments, see that before your eyes the poor people die not for lack of meat, drink, and clothing. Then do you deck the very true temple of God, and honor Him in rich vestures that will never be worn, and so forth use yourselves according to the Commandments; and then, finally, set up your candles, and they will report what a glorious light remaineth in your hearts; for it is not fitting to see a dead man light candles.

Then, I say, go your pilgrimages, build your material churches, do all your voluntary works; and they will then represent you unto God, and testify with you that you have provided Him a glorious place in your hearts. But beware, I say

again, that you do not run so far in your voluntary works that ye do quite forget your necessary works of mercy, which you are bound to keep; you must have ever a good respect unto the best and worthiest works toward God to be done first and with more efficacy, and the other to be done secondarily. Thus if you do, with the other that I have spoken of before, ye may come according to the tenor of your cards, and offer your oblations and prayers to our Lord Jesus Christ, who will both hear and accept them to your everlasting joy and glory; to the which He bring us, and all those whom He suffered death for. Amen.

CRANMER

ON THE EVE OF HIS EXECUTION[1]

(1556)

Born in 1489, died in 1556; made Chaplain to Henry VIII. in 1529; Archbishop of Canterbury in 1533; declared the marriage of Henry and Catharine invalid in 1533; abjured his allegiance to Rome in 1535; member of the regency for Edward VI. in 1547; signed the patent which settled the Crown on Lady Jane Gray in 1553; sent to the Tower for treason on the accession of Mary; condemned and burned for heresy.

Good people—my dearly beloved brethren in Christ—I beseech you most heartily to pray for me to Almighty God, that He will forgive me all my sins and offenses, which are without number, and great above measure. But yet one thing grieveth my conscience more than all the rest, whereof, God willing, I intend to speak more hereafter. But how great and how many soever my sins be, I beseech you to pray to God of His mercy to pardon and forgive them all. [Here, kneeling down, Cranmer made the following prayer:]

O Father of heaven, O Son of God, Redeemer of the world, O Holy Ghost, three persons and one God, have mercy upon me, most wretched caitiff and miserable sinner. I have offended both against heaven and earth

[1] Printed here from Foxe's "Book of Martyrs." Slightly abridged. Cranmer's writings, in two volumes, edited for the Parker Society by the Rev. John Edmond Cox, were published in 1844–46.

more than my tongue can express. Whither, then, may I go, or whither shall I flee? To heaven I may be ashamed to lift up mine eyes, and in earth I find no place of refuge or succor. To Thee, therefore, O Lord, do I run; to Thee do I humble myself, saying, O Lord my God, my sins be great, but yet have mercy upon me for Thy great mercy. The great mystery that God became man was not wrought for little or few offenses. Thou didst not give Thy Son, O heavenly Father, unto death for small sins only, but for all the greatest sins of the world, so that the sinner return to Thee with his whole heart, as I do at this present. Wherefore have mercy on me, O God, whose property is always to have mercy; have mercy upon me, O Lord, for Thy great mercy. I crave nothing for mine own merits, but for Thy name's sake, that it may be hallowed thereby, and for Thy dear Son Jesus Christ's sake. And now, O Father of Heaven, hallowed be Thy name.

[After repeating the Lord's Prayer, Cranmer continued.] Every man, good people, desireth at the time of his death to give some good exhortation, that others may remember the same before their death, and be the better thereby; so I beseech God grant me grace that I may speak something at this, my departing, whereby God may be glorified and you edified.

First, it is a heavy cause to see that so many folk so much dote upon the love of this false world, and be so careful for it, that of the love of God, or the world to come, they seem to care very little or nothing. Therefore, this shall be my first exhortation: That you set not your minds overmuch upon this deceitful world, but upon God, and upon the world to come, and to learn to know what this lesson meaneth which St.

John teacheth, that the love of this world is hatred against God.

The second exhortation is: That next unto God you obey your king and queen willingly and gladly, without murmuring or grudging; not for fear of them only, but much more for the fear of God, knowing that they be God's ministers, appointed by God to rule and govern you; and, therefore, whosoever resisteth them, resisteth the ordinance of God.

The third exhortation is: That you love altogether like brethren and sisters. For, alas! pity it is to see what contention and hatred one Christian man beareth to another, not taking each other as brother and sister, but rather as strangers and mortal enemies. But I pray you learn and bear well away this one lesson, To do good unto all men, as much as in you lieth, and to hurt no man, no more than you would hurt your own natural loving brother or sister. For this you may be sure of, that whosoever hateth any person, and goeth about maliciously to hinder or hurt him, surely, and without all doubt, God is not with that man, altho he think himself ever so much in God's favor.

And now, forasmuch as I am come to the last end of my life, whereupon hangeth all my life past and all my life to come, either to live with my master Christ forever in joy, or else to be in pain forever with wicked devils in hell, and I see before mine eyes presently either heaven ready to receive me, or else hell ready to swallow

me up; I shall therefore declare unto you my very faith how I believe, without any color of dissimulation, for now is no time to dissemble, whatsoever I have said or written in times past.

First, I believe in God the Father Almighty, maker of heaven and earth, etc. And I believe every article of the Catholic faith, every word and sentence taught by our Savior Jesus Christ, His apostles and prophets, in the New and Old Testament.

And now I come to the great thing which so much troubleth my conscience, more than anything that ever I did or said in my whole life, and that is the setting abroad of a writing contrary to the truth—which now I here renounce and refuse, as things written with my hand contrary to the truth[1] which I thought in my heart, and written for fear of death, and to save my life if it might be—and that is, all such bills and papers which I have written or signed with my hand since my degradation, wherein I have written many things untrue. And forasmuch as my hand hath offended, writing contrary to my heart, therefore my hand shall first be punished; for when I come to the fire, it shall be first burned.

And as for the Pope, I refuse him, as Christ's enemy and anti-Christ, with all his false doctrine.

And as for the sacrament, I believe as I have taught in my book against the Bishop of Win-

[1] A reference to the recantation, which he had signed, while imprisoned in the Tower.

chester, which my book teacheth so true a doctrine of the sacrament, that it shall stand at the last day before the judgment of God, where the Papistical doctrine contrary thereto shall be ashamed to show her face.

KNOX

ON THE FIRST TEMPTATION OF CHRIST[1]

Born in 1505, died in 1572; became a preacher in 1547, promoting the Reformation; visited Calvin in 1554; returned to Scotland in 1559; secured the abolition of Roman Catholicism in Scotland, and the organization of the Presbyterian Church.

THE cause moving me to treat of this place of Scripture is that such as by the inscrutable providence of God fall into divers temptations judge not themselves by reason thereof to be less acceptable in God's presence. But, on the contrary, having the way prepared to victory by Christ Jesus, they shall not fear above measure the crafty assaults of that subtle serpent Satan; but with joy and bold courage, having such a guide as here is pointed forth, such a champion, and such weapons as here are to be found (if with obedience we will hear, and unfeigned faith believe), we may assure ourselves of God's present favor, and of final victory, by the means of Him who, for our safeguard and deliverance, entered in the battle and triumphed over His adversary and all his raging fury. And that this, being

[1] From the text: "Then Jesus was led by the Spirit into the desert, that He should be tempted of the devil."—Matt. iv: 1. Knox's writings, edited by David Laing, were published in four volumes octavo in 1846–55.

heard and understood, may the better be kept in memory, this order, by God's grace, we propose to observe, in treating the matter: First, what this word "temptation" means, and how it is used within the Scriptures. Secondly, who is here tempted, and at what time this temptation happened. Thirdly, how and by what means he was tempted. Fourthly, why he should suffer these temptations, and what fruit ensues to us from the same.

First. Temptation, or to tempt, in the Scriptures of God, is called to try, to prove, or to assault the valor, the power, the will, the pleasure, or the wisdom—whether it be of God or of creatures. And it is taken sometimes in good part, as when it is said that God tempted Abraham, God tempted the people of Israel; that is, God did try and examine them, not for his own knowledge, to whom nothing is hid, but to certify others how obedient Abraham was to God's commandment, and how weak and inferior the Israelites were in their journey toward the promised land. And this temptation is always good, because it proceeds immediately from God, to open and make manifest the secret motions of men's hearts, the puissance and power of God's word, and the great lenity and gentleness of God toward the iniquities (yea, horrible sins and rebellions) of those whom he hath received into his regimen and care.

For who could have believed that the bare word of God could so have moved the heart and

affections of Abraham that, to obey God's commandment, he determined to kill, with his own hand, his best beloved son Isaac? Who could have trusted that, so many torments as Job suffered, he should not speak in all his great temptations one foolish word against God? Or who could have thought that God so mercifully should have pardoned so many and so manifest transgressions committed by his people in the desert, and yet that his mercy never utterly left them, but still continued with them till at length he performed his promise made to Abraham? Who, I say, would have been persuaded of these things unless, by trials and temptations taken of his creatures by God, they had come by revelation made in his holy Scriptures to our knowledge?

And so this kind of temptation is profitable, good, and necessary, as a thing proceeding from God, who is the fountain of all goodness, to the manifestation of his own glory and to the profit of the sufferer, however the flesh may judge in the hour of temptation. Otherwise temptation, or to tempt, is taken in evil part; that is, he that assaults or assails intends destruction and confusion to him that is assaulted. As when Satan tempted the woman in the garden, Job by divers tribulations, and David by adultery. The scribes and Pharisees tempted Christ by divers means, questions, and subtleties. And of this matter saith St. James, "God tempted no man"; that is, by temptation proceeding immediately from Him, He intends no man's destruction. And here

you shall note that altho Satan appears sometimes to prevail against God's elect, yet he is ever frustrated of his final purpose.

By temptation he led Eve and David from the obedience of God, but he could not retain them forever under his thraldom. Power was granted to him to spoil Job of his substance and children, and to strike his body with a plague and sickness most vile and fearful, but he could not compel his mouth to blaspheme God's majesty; and, therefore, altho we are laid open sometimes, as it were, to tribulation for a time, it is that when he has poured forth the venom of his malice against God's elect it may return to his own confusion, and that the deliverance of God's children may be more to His glory and the comfort of the afflicted, knowing that His hand is so powerful, His mercy and good will so prompt, that He delivers His little ones from their cruel enemy, even as David did his sheep and lambs from the mouth of the lion.

Also to tempt means simply to prove or try without any determinate purpose of profit or damage to ensue; as when the mind doubteth of anything and therein desires to be satisfied, without great love or extreme hatred of the thing that is tempted or tried, as the Queen of Sheba came to tempt Solomon in subtle questions. David tempted; that is, tried himself if he could go in harness (I. Sam., xvii). And Gideon said: "Let not thine anger kindle against me, if I tempt thee once again." This famous queen, not fully trust-

ing the report and fame that was spread of Solomon, by subtle questions desired to prove his wisdom, at the first, neither extremely hating nor fervently loving the person of the king. And David, as a man not accustomed to harness, would try how he was able to go, and believe and fashion himself therein, before he would hazard battle with Goliath so armed. And Gideon, not satisfied in his conscience by the first sign that he received, desired, without contempt or hatred of God, a second time to be certified of his vocation. In this sense must the apostle be expounded when he commands us to tempt; that is, to try and examine ourselves, if we stand in the faith. Thus much for the term.

Now to the person tempted, and to the time and place of his temptation. The person tempted is the only well-beloved Son of God; the time was immediately after his baptism; and the place was the desert or wilderness. But that we derive advantage from what is related, we must consider the same more profoundly. That the Son of God was thus tempted gives instruction to us that temptations, altho they be ever so grievous and fearful, do not separate us from God's favor and mercy, but rather declare the great graces of God to appertain to us, which makes Satan to rage as a roaring lion; for against none does he so fiercely fight as against those of whose hearts Christ has taken possession.

This Spirit which led Christ into the wilderness was not the devil, but the holy Spirit of God

the Father, by whom Christ, as touching His human and manly nature, was conducted and led; likewise by the same Spirit He was strengthened and made strong, and, finally, raised up from the dead. The Spirit of God, I say, led Christ to the place of this battle, where He endured the combat for the whole forty days and nights. As Luke saith, "He was tempted," but in the end most vehemently, after His continual fasting, and that He began to be hungry. Upon this forty days and this fasting of Christ do our papists found and build their Lent; for, say they, all the actions of Christ are our instructions; what he did we ought to follow. But He fasted forty days, therefore we ought to do the like. I answer that if we ought to follow all Christ's actions then ought we neither to eat nor drink for the space of forty days, for so fasted Christ; we ought to go upon the waters with our feet; to cast out devils by our word; to heal and cure all sorts of maladies; to call again the dead to life; for so did Christ. This I write only that men may see the vanity of those who, boasting themselves of wisdom, have become mad fools.

Did Christ fast thus forty days to teach us superstitious fasting? Can the papists assure me, or any other man, which were the forty days and nights that Christ fasted? Plain it is He fasted forty days and nights that immediately followed His baptism, but which they were, or in what month was the day of His baptism, Scripture does not express; and, altho the day were

expressed, am I or any Christian bound to counterfeit Christ's actions as the ape counterfeits the act or work of man? He himself requires no such obedience of his true followers, but saith to the apostles, "Go and preach the Gospel to all nations, baptizing them in the name of the Father, the Son, and the Holy Ghost, commanding them to observe and keep all that I have commanded you."

But where the papists are so diligent in establishing their dreams and fantasies, they lose the profit that here is to be gathered—that is, why Christ fasted those forty days; which were a doctrine more necessary for Christians that to corrupt the simple hearts with superstition, as tho the wisdom of God, Christ Jesus, had taught us no other mystery by His fasting that the abstinence from flesh, or once on the day to eat flesh, for the space of forty days. God hath taken a just vengeance upon the pride of such men, while He thus confounds the wisdom of those that do most glory in wisdom, and strikes with blindness such as will be guides and lanterns to the feet of others, and yet refuse themselves to hear or follow the light of God's word. From such deliver thy poor flock, O Lord!

The causes of Christ's fasting these forty days I find chiefly to be two: The first, to witness to the world the dignity and excellence of His vocation, which Christ, after His baptism, was to take upon Him openly; the other, to declare that He entered into battle willingly for our cause, and

does, as it were, provoke His adversary to assault Him; altho Christ Jesus, in the eternal counsel of His Father, was appointed to be the Prince of Peace, the angel (that is, the messenger) of His Testament, and He alone that could fight our battles for us, yet He did not enter in execution of it, in the sight of men, till He was commended to mankind by the voice of His heavenly Father, and as He was placed and anointed by the Holy Ghost by a visible sign given to the eyes of men. After which time He was led to the desert, and fasted, as before is said; and this He did to teach us with what fear, carefulness, and reverence the messengers of the Word ought to enter on their vocation, which is not only most excellent (for who is worthy to be God's ambassador?), but also subject to most extreme troubles and dangers.

But to our purpose: that Christ exceeded not the space of forty days in His fasting, He did it to the imitation of Moses and Elias; of whom, the one before the receiving of the law, and the other before the communication and reasoning which he had with God in Mount Horeb, in which he was commanded to anoint Hazael king over Syria, and Jehu king over Israel, and Elisha to be prophet, fasted the same number of days. The events that ensued and followed this supernatural fasting of these two servants of God, Moses and Elias, impaired and diminished the tyranny of the kingdom of Satan. For by the law came the knowledge of sin, the damnation of such im-

pieties, specially of idolatry, and such as the devil had invented; and, finally, by the law came such a revelation of God's will that no man could justly afterward excuse his sin by ignorance, by which the devil before had blinded many. So that the law, altho it might not renew and purge the heart—for that the spirit of Christ Jesus worketh by faith only—yet it was a bridle that did hinder and stay the rage of external wickedness in many, and was a schoolmaster that led unto Christ. For when man can find no power in himself to do that which is commanded, and perfectly understands, and when he believes that the curse of God is pronounced against all those that abide not in everything that is commanded in God's law to do them,—the man, I say, that understands and knows his own corrupt nature and God's severe judgment, most gladly will receive the free redemption offered by Christ Jesus, which is the only victory that overthrows Satan and his power.

And so, by the giving of the law, God greatly weakened, impaired, and made frail the tyranny and kingdom of the devil. In the days of Elias the devil had so prevailed that kings and rulers made open war against God, killing His prophets, destroying His ordinances, and building up idolatry, which did so prevail that the prophet complained that of all the true fearers and worshipers of God he was left alone, and wicked Jezebel sought his life also. After this, his fasting and complaint, he was sent by God to anoint

the persons aforenamed, who took such vengeance upon the wicked and obstinate idolators that he who escaped the sword of Hazael fell into the hands of Jehu, and those whom Jehu left escaped not God's vengeance under Elisha.

The remembrance of this was fearful to Satan, for, at the coming of Christ Jesus, impiety was in the highest degree among those that pretended most knowledge of God's will; and Satan was at such rest in his kingdom that the priests, scribes and Pharisees had taken away the key of knowledge; that is, they had so obscured and darkened God's holy Scriptures, by false glosses and vain traditions, that neither would they enter themselves into the kingdom of God, nor suffer and permit others to enter, but with violence restrained, and with tyranny struck back from the right way—namely, from Christ Jesus himself—such as would have entered into the possession of life everlasting by Him. Satan, I say, having such dominion over the chief rulers of the visible church, and espying in Christ such graces as before he had not seen in man, and considering him to follow in fasting the footsteps of Moses and Elias, no doubt greatly feared that the quietness and rest of his most obedient servants, the priests, and their adherents, would be troubled by Christ.

O dear sisters, what comfort ought the remembrance of these signs to be to our hearts! Christ Jesus hath fought our battle; He himself hath taken us into His care and protection; however

the devil may rage by temptations, be they spiritual or corporeal, he is not able to bereave us out of the hand of the Almighty Son of God. To Him be all glory for His mercies most abundantly poured upon us!

RALEIGH

HIS LAST WORDS ON THE SCAFFOLD[1]

(1618)

Born in 1552, died in 1618; commanded, in 1580, an English company in Ireland, where he introduced the potato in 1584; a captain of the guard in 1587; sent expeditions to Virginia in 1584, '85, '87, and '90; served against the Armada in 1588; explored the Orinoco in 1595; commanded a squadron which destroyed the Spanish fleet at Cadiz in 1596; accused of treason and sent to the Tower in 1603, writing while there his "History of the World"; commanded an unsuccessful expedition to South America in 1616; condemned and executed in 1618.

I THANK my God heartily that He hath brought me into the light to die, and not suffered me to die in the dark prison of the Tower, where I have suffered a great deal of adversity and a long sickness; and I thank God that my fever hath not taken me at this time, as I prayed God it might not.

There are two main points of suspicion that his majesty hath conceived against me, wherein his majesty can not be satisfied, which I desire to clear and resolve you in. One is, that his majesty hath been informed that I have had some plot

[1] Delivered in the Old Palace Yard at Westminster, October 29, 1618. When Raleigh's head lay on the block awaiting the ax, some one remarked that it ought to be turned to the East. "What matter," said he, "how the head lie, if the heart be right?" Raleigh's writings, in a complete edition of eight octavo volumes, were published at Oxford in 1829.

with France, and his majesty had some reason to induce him thereunto. One reason that his majesty had to conjecture so was that when I came back from Guiana, being come to Plymouth, I endeavored to go to Rochelle, which was because I would fain have made my peace before I came to England. Another reason was, that upon my flight I did intend to fly to France for saving of my life, having had some terror from above. A third reason was, the French agent's coming to me, and it was reported I had commission from the king of France.

But this I say: For a man to call God to witness to a falsehood at any time is a grievous sin! And what shall we hope for at the Day of Judgment? But to call God to witness to a falsehood at the time of death is far more grievous and impious, and there is no hope for such a one. And what should I expect that am now going to render an account of my faith? I do, therefore, call the Lord to witness, as I hope to be saved, and as I hope to be seen in His kingdom (which will be within this quarter of an hour), that I never had any commission from the king of France, nor any treaty with the French agent, nor with any from the French king; neither knew I that there was an agent, or what he was, till I met him in my gallery at my lodging unlooked for. If I speak not truth, O Lord, let me never come into thy glory!

The second suspicion was, that his majesty hath been informed that I should speak dishon-

orably and disloyally of him. But my accuser was a base Frenchman, a kind of chemical fellow —one whom I knew to be perfidious; for being drawn into this action at Winchester, in which my hand was touched, and he being sworn to secrecy overnight, he revealed it in the morning.

But in this I speak now, what have I to do with kings? I have nothing to do with them, neither do I fear them. I have now to do with God; therefore, as I hope to be saved at the last day, I never spoke dishonorably, disloyally, nor dishonestly of the king, neither to this Frenchman, nor to any other; neither had I ever, in all my life, a thought of ill against his majesty; therefore I can not but think it strange that this Frenchman, being so base, so mean a fellow, should be so far credited; and so much for this point. I have dealt truly, and I hope I shall be believed. I confess I did attempt to escape, and I did dissemble, and made myself sick at Salisbury, but I hope it was no sin. The prophet David did make himself a fool, and did suffer spittle to fall upon his beard, to escape the hands of his enemies, and it was not imputed to him as sin, and I did it to prolong time till his majesty came, hoping for some commiseration from him.

I forgave this Frenchman and Sir Lewis Stukely, and have received the sacrament this morning from Mr. Dean; and I do also forgive all the world. But this much I am bound in charity to speak of this man, that all men may take good heed of him; Sir Lewis Stukely, my kinsman and

keeper, hath affirmed that I should tell him that I did tell Lord Carew and Lord Doncaster of my pretended escape. It was not likely that I should acquaint two privy counselors of my purpose; neither would I tell him, for he left me six, seven, eight, nine, or ten days, to go where I listed, while he rode about the country. Again, he accused me that I should tell him that Lord Carew and Lord Doncaster would meet me in France, which was never my speech or thought.

Thirdly, he accused me that I showed him a letter and that I should give him £11,000 or £10,000. I merely showed him a letter, that if he would go with me his debts should be paid when he was gone: neither had I £1,000, for if I had had so much I could have done better with it and made my peace otherwise.

Fourthly, when I came to Sir Edward Pelham, who had been sometimes a follower of mine, who gave me good entertainment, he gave out that I had received some dram of poison in Sir Edward Pelham's house; when I answered that I feared no such thing—for I was well assured of them in the house. Now, God forgive him, for I do, and I desire God to forgive him. I will not only say, God is the God of revenge, but I desire God to forgive him, as I hope to be forgiven.

I will speak but a word or two more, because I will not trouble Mr. Sheriff too long.

There was a report spread that I should rejoice at the death of Lord Essex, and that I should take tobacco in his presence; when, as I

protest, I shed tears at his death, tho I was one of the contrary faction; and, at the time of his death, I was all the while in the armory at the further end where I could but see him. I was sorry that I was not with him, for I heard he had a desire to see me and be reconciled to me. So that I protest I lamented his death, and good cause had I, for after he was gone I was little beloved.

And now I entreat you all to join with me in prayer, that the great God of Heaven, whom I have grievously offended, being a man full of all vanity, and having lived a sinful life, in all sinful callings, having been a soldier, a captain, a sea captain, and a courtier, which are all places of wickedness and vice; that God, I say, would forgive me, cast away my sins from me, and receive me into everlasting life. So I take my leave of you all, making my peace with God.

ELIOT

ON THE CONDITION OF ENGLAND[1]

(1628)

Born in 1592, died in 1632; became in 1625 an Opposition orator in the first parliament of Charles I.; imprisoned in 1626, by order of the king, but released when parliament refused to proceed without him; took a leading part in drafting the Petition of Right in 1628; arrested in 1629 and sent to the Tower, where he died.

We sit here as the great council of the king, and, in that capacity it is our duty to take into consideration the state and affairs of the kingdom; and, where there is occasion, to give them in a true representation by way of council and advice, what we conceive necessary or expedient for them.

In this consideration, I confess, many a sad thought has frighted me: and that not only in respect of our dangers from abroad, which yet I know are great, as they have been often in this place prest and dilated to us; but in respect of our disorders here at home, which do inforce those dangers, as by them they were occasioned.

For I believe I shall make it clear to you, that as at first the causes of those dangers were our disorders, our disorders still remain our greatest

[1] Delivered in the House of Commons, June 3, 1628. Corrected by Eliot himself while imprisoned in the Tower for the third time. Here abridged and printed by permission of Messrs. Longmans, Green & Co.

dangers. It is not now so much the potency of our enemies, as the weakness of ourselves, that threatens us; and that saying of the Father may be assumed by us, *Non tam potentia sua quam negligentia nostra.* Our want of true devotion to Heaven, our insincerity and doubling in religion, our want of councils, our precipitate actions, the insufficiency or unfaithfulness of our generals abroad, the ignorance or corruption of our ministers at home, the impoverishing of the sovereign, the oppression and depression of the subject, the exhausting of our treasures, the waste of our provisions, consumption of our ships, destruction of our men—these make the advantage to our enemies, not the reputation of their arms. And if in these there be not reformation, we need no foes abroad! Time itself will ruin us.

You will all hold it necessary that what I am about to urge seem not an aspersion on the state or imputation on the government, as I have known such mentions misinterpreted. Far is it from me to purpose this, that have none but clear thoughts of the excellency of his majesty, nor can have other ends but the advancement of his glory.

For the first, then, our insincerity and doubting in religion, the greatest and most dangerous disorder of all others, which has never been unpunished, and for which we have so many strange examples of all states and in all times to awe us,—what testimony does it want? Will

you have authority of books? Look on the collections of the committee for religion; there is too clear an evidence. Will you have records? See then the commission procured for composition with the papists in the North? Note the proceedings thereupon. You will find them to little less amounting than a toleration in effect, tho upon some slight payments; and the easiness in *them* will likewise show the favor that is intended. Will you have proofs of men? Witness the hopes, witness the presumptions, witness the reports of all the papists generally. Observe the dispositions of commands, the trust of officers, the confidence of secrecies of employments, in this kingdom, in Ireland, and elsewhere. They will all show it has too great a certainty. And to these add but the introconvertible evidence of that all-powerful hand which we have felt so sorely, to give it full assurance! For as the Heavens oppose themselves to us, it was our impieties that first opposed the Heavens.

For the second, our want of councils, that great disorder in a State with which there can not be stability, if effects may show their causes, as they are often a perfect demonstration of them, our misfortunes, our disasters, serve to prove it! And (if reason be allowed in this dark age, by the judgment of dependencies, the foresight of contingencies, in affairs) the consequences they draw with them confirm it. For, if we view ourselves at home, are we in strength, are we in reputation, equal to our ancestors? If

we view ourselves abroad, are our friends as many, are our enemies no more? Do our friends retain their safety and possessions? Do our enemies enlarge themselves, and gain from them and us? What council, to the loss of the Palatinate, sacrificed both our honor and our men sent thither, stopping those greater powers appointed for that service, by which it might have been defensible? What council gave directions to that late action whose wounds lie yet a bleeding. I mean the expedition unto Rhée,[1] of which there is yet so sad a memory in all men! What design for us, or advantage to our State, could that work import? You know the wisdom of our ancestors, the practise of their times; and how they preserved their safeties! We all know, and have as much cause to doubt as they had, the greatness and ambition of that kingdom, which the Old World could not satisfy! Against this greatness and ambition we likewise know the proceedings of that princess, that never to be forgotten excellence, Queen Elizabeth; whose name, without admiration, falls not into mention with her enemies. You know how she advanced herself, how she advanced this kingdom, how she advanced this nation, in glory and in State; how she depressed her enemies, how she upheld her friends; how she enjoyed a full security, and made them then our scorn, who now are made our terror!

[1] A reference to Buckingham's disastrous expedition during the siege of La Rochelle.

Some of the principles she built on, were these; and if I be mistaken, let reason and our statesmen contradict me:

First, to maintain, in what she might, a unity in France, that that kingdom, being at peace within itself, might be a bulwark to keep back the power of Spain by land.

Next, to preserve an amity and league between that State and us; that so we might join in aid of the Low Countries, and by that means receive their help and ships by sea.

Then, that this treble cord, so wrought between France, the States, and us, might enable us, as occasion should require, to give assistance unto others; by which means, the experience of that time doth tell us, we were not only free from those fears that now possess and trouble us, but then our names were fearful to our enemies. See now what correspondence our action hath had with this.

Square it by these rules. It did induce as a necessary consequence the division in France between the Protestants and their king, of which there is too woful, too lamentable an experience. It has made an absolute breach between that State and us; and so entertains us against France, France in preparation against us, that we have nothing to promise to our neighbors, hardly for ourselves. Nay, but observe the time in which it was attempted, and you shall find it not only varying from those principles, but directly contrary and opposite *ex diametro* to those

ends; and such as from the issue and success rather might be thought *a conception of Spain than begotten here with us.*[1]

Mr. Speaker, I am sorry for this interruption, but much more sorry if there have been occasion; wherein, as I shall submit myself wholly to your judgment to receive what censure you shall give me if I have offended, so in the integrity of my intentions, and clearness of my thoughts, I must still retain this confidence, that no greatness may deter me from the duties which I owe to the service of the country, the service of the king. With a true English heart, I shall discharge myself as faithfully and as really, to the extent of my poor powers, as any man whose honors or whose offices most strictly have obliged him.

You know the dangers Denmark was then in, and how much they concerned us; what in respect of our alliance with that country, what in the importance of the Sound; what an acquisition to our enemies the gain thereof would be, what loss, what prejudice to us! By this division, we, breaking upon France, France being engaged by us, and the Netherlands at amazement between both, neither could intend to aid that luckless king whose loss is our disaster.

Can those now, that express their troubles at the hearing of these things, and have so often told us in this place of their knowledge in the

[1] Buckingham's intrigues with Spain are here referred to. Eliot's remark produced a sensation at the time, but the outcome of it showed that he had his listeners in a majority with him.

conjunctures and disjunctures of affairs, say they advised in this? Was *this* an act of council, Mr. Speaker? I have more charity than to think it; and unless they make a confession of themselves, I can not believe it.

What shall I say? I wish there were not cause to mention it; and, but out of apprehension of the danger that is to come if the like choice hereafter be not now prevented, I could willingly be silent. But my duty to my sovereign and to the service of this House, the safety and the honor of my country, are above all respects; and what so nearly trenches to the prejudice of these, may not, shall not, be forborne.

For the next undertaking, at Rhée, I will not trouble you much; only this in short: Was not that whole action carried against the judgment and opinions of the officers—those that were of council? Was not the first, was not the last, was not all, in the landing, in the intrenching, in the continuance there, in the assault, in the retreat? Did any advice take place of such as were of the council? If there should be a particular disquisition thereof, these things would be manifest, and more. I will not instance now the manifestation that was made for the reason of these arms; nor by whom, nor in what manner, nor on what grounds it was published; nor what effects it has wrought, drawing, as you know, almost all the whole world into league against us! Nor will I mention the leaving of the mines, the leaving of the salt, which were in our possession, and of a

value, as it is said, to have answered much of our expense. Nor that great wonder, which nor Alexander nor Cæsar ever did, the enriching of the enemy by courtesies when the soldiers wanted help! nor the private intercourses and parlies with the fort, which continually were held. What they intended may be read in the success, and upon due examination thereof they would not want the proofs. For the last voyage to Rochelle, there needs no observation; it is so fresh in memory. Nor will I make an inference or corollary on all. Your own knowledge shall judge what truth, or what sufficiency they express.

For the next, the ignorance or corruption of our ministers, where can you miss of instances? If you survey the court, if you survey the country, if the church, if the city be examined; if you observe the bar, if the bench; if the courts, if the shipping; if the land, if the seas—all these will render you variety of proofs. And in such measure and proportion as shows the greatness of our sickness, that if it have not some speedy application for remedy, our case is most desperate.

Mr. Speaker, I fear I have been too long in these particulars that are past, and am unwilling to offend you; therefore in the rest I shall be shorter. And in that which concerns the impoverishing the king, no other arguments will I use than such as all men grant.

The exchequer you know is empty, the reputation thereof gone! The ancient lands are sold, the jewels pawned, the plate engaged, the debt

still great, and almost all charges, both ordinary and extraordinary, borne by projects! What poverty can be greater? What necessity so great? What perfect English heart is not almost dissolved into sorrow for the truth?

For the oppression of the subject, which, as I remember, is the next particular I proposed, it needs no demonstration. The whole kingdom is a proof. And for the exhausting of our treasures, that oppression speaks it. What waste of our provisions, what consumption of our ships, what destruction of our men, have been,—witness the journey to Algiers![1] Witness that with Mansfield! Witness that to Cadiz! Witness the next! Witness that to Rhée! Witness the last! (And I pray God we may never have more such witnesses.) Witness likewise the Palatinate! Witness Denmark! Witness the Turks! Witness the Dunkirkers! *Witness all!* What losses we have sustained! How we are impaired in munition, in ships, in men! It has no contradiction! We were never so much weakened, nor had less hope how to be restored!

These, Mr. Speaker, are our dangers; these are they do threaten us, and are like that Trojan horse brought in cunningly to surprise us! For in these do lurk the strongest of our enemies ready to issue on us; and if we do not now the more speedily expel them, these will be the sign and invitation to the others. They will prepare

[1] An expedition in which more than thirty English ships were destroyed and their crews made slaves.

such entrance that we shall have no means left of refuge or defense; for if we have these enemies at home, how can we strive with those that are abroad? But if we be free from these, no others can impeach us! Our ancient English virtue, that old Spartan valor, cleared from these disorders; being in sincerity of religion once made friends with Heaven; having maturity of councils, sufficiency of generals, incorruption of officers, opulency in the king, liberty in the people, repletion in treasures, restitution of provisions, reparation of ships, preservation of men—our ancient English virtue, I say thus rectified, will secure us.

But unless there be a speedy reformation in these, I know not what hope or expectation we may have.

These things, sir, I shall desire to have taken into consideration. That as we are the great council of the kingdom, and have the apprehension of these dangers, we may truly represent them to the king; wherein I conceive we are bound by a treble obligation of duty unto God, of duty to his majesty, and of duty to our country.

And therefore I wish it may so stand with the wisdom and judgment of the house, that they may be drawn into the body of a *Remonstrance,* and there with all humility expressed; with a prayer unto his majesty, that for the safety of himself, for the safety of the kingdom, for the safety of religion, he will be pleased to give us time to make perfect inquisition thereof; or to

take them into his own wisdom and there give them such timely reformation as the necessity of the cause, and his justice do import. And thus, sir, with a large affection and loyalty to his majesty, and with a firm duty and service to my country, I have suddenly, and it may be with some disorder, expressed the weak apprehensions I have, wherein if I have erred, I humbly crave your pardon, and so submit it to the censure of the House.

PYM

ON GRIEVANCES IN THE REIGN OF CHARLES I.[1]

(1640)

Born in 1584, died in 1643; entered Parliament in 1621; one of the managers of Buckingham's impeachment trial in 1626; advocated the Petition of Right in 1628; assisted in the impeachment of Strafford and Laud; one of the five members whose arrest was attempted by Charles I. in 1642.

NEVER Parliament had greater business to dispatch, nor more difficulties to encounter; therefore we have reason to take all advantages of order and address, and hereby we shall not only do our own work, but dispose and enable ourselves for the better satisfaction of his majesty's desire of supply. The grievances being removed, our affections will carry us with speed and cheerfulness, to give his majesty that which may be sufficient both for his honor and support. Those that in the very first place shall endeavor to redress the grievances, will be found not to hinder, but to be the best furtherers of his majesty's service. He that takes away weights, doth as

[1] Delivered on April 17, 1640, in what is known as the Short Parliament. Abridged. Clarendon describes how, after the King's address, Pym rose to speak "while men gazed upon each other looking who should begin." In 1641 Pym's speech was printed as "a speech delivered in Parliament by J. P., Esq." As corrected by Pym himself, it is found among the Thomason tracts.

much advantage motion, as he that addeth wings.

He [that is, the speaker, Pym] said he would labor to contract those manifold affairs both of the Church and State, which did so earnestly require the wisdom and faithfulness of this house, into a double method of grievances and cures. And because there wanted not some who pretended that these things, wherewith the commonwealth is now grieved, are much for the advantage of the king, and that the redress of them will be to his majesty's great disadvantage and loss, he doubted not but to make it appear, that in discovering the present great distempers and disorders, and procuring remedy for them, we should be no less serviceable to his majesty, who has summoned us to this great council, than useful to those whom we do here represent. For the better effecting whereof, he propounded three main branches of his discourse: In the first, he would offer them the several heads of some principal grievances, under which the kingdom groaned. In the second, he undertook to prove that the disorders from whence those grievances issued, were as hurtful to the king as to the people. In the third, he would advise such a way of healing, and removing those grievances, as might be equally effectual to maintain the honor and greatness of the king, and to procure the prosperity and contentment of the people.

The greatest liberty of the kingdom is religion; thereby we are freed from spiritual evils, and

no impositions are so grievous as those that are laid upon the soul.

The next great liberty is justice, whereby we are preserved from injuries in our persons and estates; from this is derived into the commonwealth, peace, and order, and safety; and when this is interrupted, confusion and danger are ready to overwhelm all.

The third great liberty consists in the power and privilege of parliaments; for this is the fountain of law, the great council of the kingdom, the highest court; this is enabled by the legislative and conciliary power, to prevent evils to come; by the judiciary power, to suppress and remove evils present. If you consider these three great liberties in the order of dignity, this last is inferior to the other two, as means are inferior to the end; but, if you consider them in the order of necessity and use, this may justly claim the first place in our care, because the end can not be obtained without the means; and if we do not preserve this, we can not long hope to enjoy either of the others. Therefore, being to speak of those grievances which lie upon the kingdom, he would observe this order.

The privileges of Parliament were not given for the ornament or advantage of those who are the members of Parliament. They have a real use and efficacy toward that which is the end of parliaments. We are free from suits that we may the more entirely addict ourselves to the public services; we have, therefore, liberty of

speech, that our counsels may not be corrupted with fear, or our judgments perverted with self-respects. Those three great faculties and functions of Parliament, the legislative, judiciary, and conciliary power, can not be well exercised without such privileges as these. The wisdom of our laws, the faithfulness of our counsels, the righteousness of our judgments, can hardly be kept pure and untainted if they proceed from distracted and restrained minds.

Then he propounded divers particular points wherein the privileges of Parliament had been broken. First, in restraining the members of the House from speaking. Secondly, in forbidding the Speaker to put any question.

These two were practised the last day of the last Parliament (and, as was alleged, by his majesty's command), and both of them trench upon the very life and being of parliaments; for if such a restraining power as this should take root, and be admitted, it will be impossible for us to bring any resolution to perfection in such matters as shall displease those about the king.

Thirdly, by imprisoning divers members of the House, for matters done in Parliament. Fourthly, by indictments, informations, and judgments in ordinary and inferior courts, for speeches and proceedings in parliaments. Fifthly, by the disgraceful order of the king's bench, whereby some members of this House were enjoined to put in security of their good behavior; and for refusal thereof, were continued in prison divers

years, without any particular allegation against them. One of them was freed by death. Others were not dismissed till his majesty had declared his intention to summon the present Parliament. And this he noted not only as a breach of privilege, but as a violation of the common justice of the kingdom. Sixthly, by the sudden and abrupt dissolution of parliaments, contrary to the law and custom.

Often hath it been declared in parliaments, that the Parliament should not be dissolved till the petitions be answered. This (he said) was a great grievance because it doth prevent the redress of other grievances. It were a hard case that a private man should be put to death without being heard. As this representative body of the Commons receives a being by the summons, so it receives a civil death by the dissolution. Is it not a much more heavy doom by which we lose our being, to have this civil death inflicted on us in displeasure, and not to be allowed time and liberty to answer for ourselves? That we should not only die, but have this mark of infamy laid upon us? to be made intestables, disabled to make our wills, to dispose of our business, as this House hath always used to do before adjournments or dissolutions? Yet this hath often been our case! We have not been permitted to pour out our last sighs and groans into the bosom of our dear sovereign. The words of dying men are full of piercing affections; if we might be heard to speak, no doubt we should

so fully express our love and faithfulness to our prince, as might take off the false suggestions and aspersions of others; at least we should in our humble supplications recommend some such things to him in the name of his people, as would make for his own honor, and the public good of his kingdom.

Thus he concluded the first sort of grievances, being such as were against the privilege of Parliament, and passed on to the next, concerning religion; all which he conveyed under these four heads. The first, was the great encouragement given to popery, of which he produced these particular evidences. A suspension of all laws against papists, whereby they enjoy a free and almost public exercise of that religion. Those good statutes which were made for restraint of idolatry and superstition, are now a ground of security to them in the practise of both; being used to no other end but to get money into the king's purse; which as it is clearly against the intentions of the law, so it is full of mischief to the kingdom. By this means a dangerous party is cherished and increased, who are ready to close with any opportunity of disturbing the peace and safety of the state. Yet he did not desire any new laws against popery, or any rigorous courses in the execution of those already in force; he was far from seeking the ruin of their persons or estates, only he wished they might be kept in such a condition as should restrain them from doing hurt.

A second encouragement is, their admission into places of power and trust in the Commonwealth, whereby they get many dependents and adherents, not only of their own, but even of such as make profession to be Protestants.

A third, their freedom of resorting to London and the court, whereby they have opportunity, not only of communicating their counsels and designs, one to another, but of diving into his majesty's counsels, by the frequent access of those who are active men among them, to the tables and company of great men; and under subtle pretenses and disguises they want not means of cherishing their own projects and of endeavoring to mold and bias the public affairs to the great advantage of that party.

A fourth, that as they have a congregation of cardinals at Rome, to consider of the aptest ways and means of establishing the pope's authority and religion in England, so they have a nuncio here, to act and dispose that party to the execution of those counsels, and, by the assistance of such cunning and Jesuitical spirits as swarm in this town, to order and manage all actions and events, to the furtherance of that main end.

Having despatched these several points, he proceeded to the third kind of grievances, being such as are against the common justice of the realm, in the liberty of our persons, and propriety of our estates, of which he had many to propound; in doing whereof, he would rather observe the order of time, wherein they were

acted, than of consequence; but when he should come to the cure, he should then persuade the House to begin with those which were of most importance, as being now in execution, and very much pressing and exhausting the commonwealth.

Since the breach of the last Parliament, his majesty hath, by a new book of rates, very much increased the burden upon merchandise, and now tonnage and poundage, old and new impositions, are all taken by prerogative, without any grant in Parliament, or authority of law, as we conceive; from whence divers inconveniences and mischiefs are produced. The danger of the precedent, that a judgment in one court, and in one case, is made binding to all the kingdom. Men's goods are seized, their legal suits are stopped, and justice denied to those that desire to take the benefit of the law. The great sums of money received upon these impositions, intended for the guard of the seas, claimed and defended upon no ground but of public trust, for protection of merchants and defense of the ports, are dispersed to other uses, and a new tax raised for the same purposes.

These burdens are so excessive, that trade is thereby very much hindered, the commodities of our own growth extremely abased, and those imported much enhanced; all which lies not upon the merchant alone, but upon the generality of the subject; and by this means the stock of the kingdom is much diminished, our exportation

being less profitable, and our importation more changeable. And if the wars and troubles in the neighbor parts had not brought almost the whole stream of trade into this kingdom, we should have found many more prejudicial effects of these impositions, long before this time, than yet we have done. Especially they have been insupportable to the poor plantations, whither many of his majesty's subjects have been transported, in divers parts of the Continent and islands of America, in furtherance of a design enlargement of his majesty's dominions. The adventurers in this noble work have for the most part no other support but tobacco, upon which such a heavy rate is set that the king receives twice as much as the true value of the commodity to the owner. Whereas these great burdens have caused divers merchants to apply themselves to a way of traffic abroad by transporting goods from one country to another, without bringing them home into England. But now it hath been lately endeavored to set an imposition upon this trade, so that the king will have a duty even out of those commodities which never come within his dominions, to the great discouragement of such active and industrious men.

The third general head of civil grievances was, the great inundation of monopolies, whereby heavy burdens are laid, not only upon foreign, but also native commodities. These began in the soap patent. The principal undertakers in this were divers popish recusants, men of estate

and quality, such as in likelihood did not only aim at their private gain, but that by this open breach of law, the king and his people might be more fully divided, and the ways of Parliament men more thoroughly obstructed. Among the infinite inconveniences and mischiefs which this did produce, these few may be observed: The impairing the goodness, and enhancing the price of most of the commodities and manufactures of the realm, yea, of those which are of most necessary and common use, as salt, soap, beer, coals, and infinite others.

That, under color of licenses, trades and manufactures are restrained to a few hands, and many of the subjects deprived of their ordinary way of livelihood. That, upon such illegal grants, a great number of persons had been unjustly vexed by pursuivants, imprisonments, attendance upon the council table, forfeiture of goods, and many other ways.

The fourth head of civil grievances was that great and unparalleled grievance of the ship money, which, tho it may seem to have more warrant of law than the rest, because there hath a judgment passed for it, yet in truth it is thereby aggravated, if it be considered that the judgment is founded upon the naked opinion of some judges without any written law, without any custom, or authority of law books, yea, without any one precedent for it. Many express laws, many declarations in parliaments, and the constant practise and judgment at all times

are against it! Yea, in the very nature of it, it will be found to be disproportionable to the case of "necessity" which is pretended to be the ground of it! Necessity excludes all formalities and solemnities. It is no time then to make levies and taxes to build and prepare ships. Every man's person, every man's ships are to be employed for the resisting of an invading enemy. The right on the subject's part was so clear, and the pretenses against it so weak, that he thought no man would venture his reputation or conscience in the defense of that judgment, being so contrary to the grounds of the law, to the practise of former times, and so inconsistent in itself.

The seventh great civil grievance hath been the military charges laid upon the several counties of the kingdom—sometimes by warrant under his majesty's signature, sometimes by letters from the council table, and sometimes (such had been the boldness and presumption of some men) by the order of the lord lieutenants, or deputy lieutenant alone. This is a growing evil; still multiplying and increasing from a few particulars to many, from small sums to great. It began first to be practised as a loan, for supply of coat and conduct money; and for this it hath some countenance from the use in Queen Elizabeth's time, when the lords of the council did often desire the deputy lieutenants to procure so much money to be laid out in the country as the service did require, with a promise to pay it again in

London; for which purpose there was a constant warrant in the exchequer. This was the practise in her time, and in a great part of King James'. But the payments were then so certain, as it was little otherwise than taking up money upon bills of exchange. At this day they follow these precedents in the manner of the demand (for it is with a promise of a repayment), but not in the certainty and readiness of satisfaction.

The first particular brought into a tax (as he thought) was the muster master's wages, at which many repined; but being for small sums, it began to be generally digested; yet, in the last Parliament, this House was sensible of it, and to avoid the danger of the precedent that the subjects should be forced to make any payments without consent in Parliament they thought upon a bill that might be a rule to the lieutenants what to demand, and to the people what to pay. But the hopes of this bill were dashed in the dissolution of that Parliament. Now of late divers other particulars are growing into practise, which make the grievance much more heavy. Those mentioned were these: 1. Pressing men against their will, and forcing them which are rich or unwilling to serve, to find others in their place. 2. The provision of public magazines for powder, and other munitions, spades and pickaxes. 3. The salary of divers officers besides the muster master. 4. The buying of cart horses and carts, and hiring of carts for carriages.

The next head of civil grievances was comprised in the high court of star chamber, which some think succeeded that which in the parliament rolls is called *magnum concilium,* and to which parliaments were wont so often to refer those important matters which they had no time to determine. But now this court, which in the late restoration or erection of it in Henry VII.'s time, was especially designed to restrain the oppression of great men, and to remove the obstructions and impediments of the law,—this, which is both a court of counsel and a court of justice, hath been made an instrument of erecting, and defending monopolies and other grievances; to set a face of right upon those things which are unlawful in their own nature, a face of public good upon such as are pernicious in their use and execution. The soap patent and divers other evidences thereof may be given, so well known as not to require a particular relation. And as if this were not enough, this court hath lately intermeddled with the ship money! Divers sheriffs have been questioned for not levying and collecting such sums as their counties have been charged with; and if this beginning be not prevented, the star chamber will become a court of revenue, and it shall be made a crime not to collect or pay such taxes as the State shall require!

The eleventh head of civil grievances was now come to. He said, he was gone very high, yet he must go a little higher. That great and most

eminent power of the king, of making edicts and proclamations, which are said to be *leges temporis,* and by means of which our princes have used to encounter with such sudden and unexpected danger, as would not endure so much delay, as assembling the great council of the kingdom—this, which is one of the most glorious beams of majesty, most rigorous in commanding reverence and subjection, has, to our unspeakable grief, been often exercised of late for the enjoining and maintaining sundry monopolies and other grants—exceeding burdensome and prejudicial to the people.

The twelfth next. Now, altho he was come as high as he could upon earth, yet the presumption of evil men did lead him one step higher—even as high as heaven—as high as the throne of God! It was now (he said) grown common for ambitious and corrupt men of the clergy to abuse the truth of God and the bond of conscience; preaching down the laws and liberties of the kingdom, and pretending Divine authority for an absolute power in the king, to do what he would without persons and goods. This hath been so often published in sermons and printed books, that it is now the highway to preferment!

The thirteenth head of civil grievances he would thus express: The long intermission of parliaments, contrary to the two statutes yet in force, whereby it is appointed there should be parliaments once a year, at the least; and

most contrary to the public good of the kingdom, since, this being well remedied, it would generate remedies for all the rest.

Having gone through the several heads of grievances, he came to the second main branch propounded in the beginning: that the disorders from whence these grievances issued were as hurtful to the king as to the people, of which he gave divers reasons.

As to the interruption of the sweet communion which ought to be betwixt the king and his people, in matters of grace and supply. They have need of him by his general pardon—to be secured from projectors and informers, to be freed from absolute laws, from the subtle devices of such as seek to restrain the prerogative to their own private advantage, and the public hurt; and he hath need of them for counsel and support in great and extraordinary occasions. This mutual intercourse, if indeed sustained, would so weave the affections and interests of his subjects into his actions and designs that their wealth and their persons would be his; his own estate would be managed to most advantage; and public undertakings would be prosecuted at the charge and adventure of the subject. The victorious attempts in Queen Elizabeth's time upon Portugal, Spain, and the Indies, were for the greatest part made upon the subjects' purses, and not upon the queen's; tho the honor and profit of the success did most accrue to her.

Those often breaches and discontentments

betwixt the king and the people are very apt to diminish his reputation abroad, and disadvantage his treaties and alliances.

The apprehension of the favor and encouragement given to popery hath much weakened his majesty's party beyond the sea, and impaired that advantage which Queen Elizabeth and his royal father have heretofore made, of being heads of the Protestant union.

The innovations in religion and rigor of ecclesiastical courts have forced a great many of his majesty's subjects to forsake the land; whereby not only their persons and their posterity, but their wealth and their industry are lost to this kingdom, much to the reduction, also, of his majesty's customs and subsidies. And, among other inconveniences of such a sort, this was especially to be observed, that divers clothiers, driven out of the country, had set up the manufacture of cloth beyond the seas; whereby this state is like to suffer much by abatement of the price of wools, and by want of employment for the poor; both which likewise tend to his majesty's particular loss.

The differences and discontents betwixt his majesty and the people at home, have in all likelihood diverted his royal thoughts and counsels from those great opportunities which he might have, not only to weaken the House of Austria, and to restore the palatinate, but to gain himself a higher pitch of power and greatness than any of his ancestors. For it is not un-

known how weak, how distracted, how discontented the Spanish colonies are in the West Indies. There are now in those parts in New England, Virginia, and the Caribbean Islands, and in the Bermudas, at least 60,000 able persons of this nation, many of them well armed and their bodies seasoned to that climate, which with a very small charge, might be set down in some advantageous parts of these pleasant, rich, and fruitful countries, and easily make his majesty master of all that treasure, which not only foments the war, but is the great support of popery in all parts of Christendom.

Having thus passed through the two first general branches, he was now come to the third, wherein he was to set down the ways of healing and removing those grievances which consisted of two main branches: first, in declaring the law where it was doubtful; the second, in better provision for the execution of law, where it is clear. But (he said) because he had already spent much time, and begun to find some confusion in his memory, he would refer the particulars to another opportunity, and for the present only move that which was general to all, and which would give weight and advantage to all the particular ways of redress. That is, that we should speedily desire a conference with the lords, and acquaint them with the miserable condition wherein we find the Church and State; and as we have already resolved to join in a religious seeking of God, in a day of fast and humiliation,

so to entreat them to concur with us in a parliamentary course of petitioning the king, as there should be occasion, and in searching out the causes and remedies of these many insupportable grievances under which we lie. That so, by the united wisdom and authority of both Houses, such courses may be taken as (through God's blessing) may advance the honor and greatness of his majesty, and restore and establish the peace and prosperity of the kingdom.

This, he said, we might undertake with comfort and hope of success; for tho there be a darkness upon the land, a thick and palpable darkness, like that of Egypt, yet, as in that, the sun had not lost his light, nor the Egyptians their sight (the interruption was only in the medium), so with us, there is still (God be thanked!) light in the sun—wisdom and justice in his majesty—to dispel this darkness; and in us there remains a visual faculty, whereby we are enabled to apprehend, and moved to desire, light. And when we shall be blessed in the enjoying of it, we shall thereby be incited to return his majesty such thanks as may make it shine more clearly in the world, to his own glory, and in the hearts of his people, to their joy and contentment.

STRAFFORD

IN HIS OWN DEFENSE[1]

(1641)

Born in 1593, died in 1641; served in Parliament as an opponent of the Royal policy from 1614 until 1629; raised to the Peerage in 1628; a Privy Councilor in 1629; Lord Deputy of Ireland in 1632; Lord Lieutenant of Ireland in 1640; Commander of the army against the Scotch in 1640; impeached by Parliament in 1641, and condemned by bill of attainder.

MY LORDS:—This day I stand before you charged with high treason. The burden of the charge is heavy, yet far the more so because it hath borrowed the authority of the House of Commons. If they were not interested I might expect a no less easy than I do a safe issue. But let neither my weakness plead my innocence nor their power my guilt. If your lordships will conceive of my defenses as they are in themselves, without reference to either party—and I shall endeavor so to present them—I hope to go hence as clearly justified by you as I now am in the testimony of a good conscience by myself.

My lords, I have all along, during this charge, watched to see that poisoned arrow of treason which some men would fain have feathered in

[1] Delivered at his trial before the House of Lords on April 13, 1641, his execution taking place on May 12 of the same year. Slightly abridged.

my heart; but in truth it has not been my quickness to discover any such evil yet within my breast, tho now, perhaps, by sinister information, sticking to my clothes.

They tell me of a twofold treason, one against the statute, another by the common law; this direct, that consecutive; this individual, that accumulative; this in itself, that by way of construction.

As to this charge of treason, I must and do acknowledge that if I had the least suspicion of my own guilt I would save your lordships the pains. I would cast the first stone. I would pass the first sentence of condemnation against myself. And whether it be so or not, I now refer to your lordships' judgment and deliberation. You, and you only, under the care and protection of my gracious master, are my judges. Under favor, none of the Commons are my peers, nor can they be my judges. I shall ever celebrate the providence and wisdom of your noble ancestors, who have put the keys of life and death, so far as concerns you and your posterity, into your own hands. None but your own selves, my lords, know the rate of your noble blood; none but yourselves must hold the balance in disposing of the same.

The first charge seemeth to be used rather to make me odious than guilty; for there is not the least proof alleged—nor could there be any—concerning my confederacy with the popish faction. Never was a servant in authority under

my lord and master more hated and maligned by these men than myself, and that for an impartial and strict execution of the laws against them; for observe, my lords, that the greater number of the witnesses against me, whether from Ireland or from Yorkshire, were of that religion. But for my own resolution I thank God I am ready every hour of the day to seal my dissatisfaction to the Church of Rome with my dearest blood.

Give me leave, my lords, here to pour forth the grief of my soul before you. These proceedings against me seem to be exceeding rigorous, and to have more of prejudice than equity—that upon a supposed charge of hypocrisy or errors in religion I should be made so odious to three kingdoms. A great many thousand eyes have seen my accusations whose ears will never hear that when it came to the upshot those very things were not alleged against me! Is this fair dealing among Christians? But I have lost nothing by that. Popular applause was ever nothing in my conceit. The uprightness and integrity of a good conscience ever were, and ever shall be, my continual feast; and if I can be justified in your lordship's judgments from this great imputation—as I hope I am, seeing these gentlemen have thrown down the bucklers—I shall account myself justified by the whole kingdom, because absolved by you, who are the better part, the very soul and life of the kingdom.

As for my designs against the State, I dare

plead as much innocency as in the matter of religion. I have ever admired the wisdom of our ancestors, who have so fixed the pillars of this monarchy that each of them keeps a due proportion and measure with the others; have so admirably bound together the nerves and sinews of the state, that the straining of any one may bring danger and sorrow to the whole economy. The prerogative of the crown and the propriety of the subject have such natural relations that this takes nourishment from that, and that foundation and nourishment from this. And so, as in the lute, if any one string be wound up to high or too low, you have lost the whole harmony; so here the excess of prerogative is oppression, of pretended liberty in the subject is disorder and anarchy. The prerogative must be used as God doth his omnipotence, upon extraordinary occasions; the laws must have place at all other times. As there must be prerogative because there must be extraordinary occasions, so the propriety of the subject is ever to be maintained if it go in equal pace with the other. They are fellows and companions that are, and ever must be, inseparable in a well-ordered kingdom; and no way is so fitting, so natural to nourish and entertain both, as the frequent use of parliaments, by which a commerce and acquaintance is kept up between the king and his subjects.

These thoughts have gone along with me these fourteen years of my public employments, and shall, God willing, go with me to the grave! God,

his majesty, and my own conscience, yea, and all of those who have been most accessory to my inward thoughts, can bear me witness that I ever did inculcate this, that the happiness of a kingdom doth consist in a just poise of the king's prerogative and the subject's liberty, and that things could never go well till these went hand in hand together. I thank God for it, by my master's favor and the providence of my ancestors, I have an estate which so interests me in the commonwealth that I have no great mind to be a slave, but a subject. Nor could I wish the cards to be shuffled over again, in hopes to fall upon a better set; nor did I ever nourish such base and mercenary thoughts as to become a pander to the tyranny and ambition of the greatest man living. No! I have, and ever shall, aim at a fair but bounded liberty—remembering always that I am a freeman, yet a subject; that I have rights, but under a monarch. It hath been my misfortune, now when I am gray-headed, to be charged by the mistakers of the times, who are so highly bent that all appears to them to be in the extreme for monarchy which is not for themselves. Hence it is that designs, words, yea, intentions, are brought out as demonstrations of my misdemeanors. Such a multiplying glass is a prejudicate opinion!

The articles against me refer to expressions and actions,—my expressions either in Ireland or in England, my actions either before or after these late stirs.

Some of the expressions referred to were uttered in private, and I do protest against their being drawn to my injury in this place. If, my lords, words spoken to friends in familiar discourse, spoken at one's table, spoken in one's chamber, spoken in one's sick bed, spoken, perhaps, to gain better reason, to gain one's self more clear light and judgment by reasoning,—if these things shall be brought against a man as treason, this (under favor) takes away the comfort of all human society. By this means we shall be debarred from speaking—the principal joy and comfort of life—with wise and good men, to become wiser and better ourselves. If these things be strained to take away life, and honor, and all that is desirable, this will be a silent world! A city will become a hermitage, and sheep will be found among a crowd and press of people! No man will dare to impart his solitary thoughts or opinions to his friend and neighbor!

Other expressions have been urged against me, which were used in giving counsel to the king. My lords, these words were not wantonly or unnecessarily spoken, or whispered in a corner; they were spoken in full council, when, by the duty of my oath, I was obliged to speak according to my heart and conscience in all things concerning the king's service. If I had forborne to speak what I conceived to be for the benefit of the king and the people, I had been perjured toward Almighty God. And for delivering my

mind openly and freely, shall I be in danger of my life as a traitor? If that necessity be put upon me, I thank God, by his blessing, I have learned not to stand in fear of him who can only kill the body. If the question be whether I must be traitor to man or perjured to God, I will be faithful to my creator. And whatsoever shall befall me from popular rage or my own weakness, I must leave it to that Almighty Being and to the justice and honor of my judges.

My lords, I conjure you not to make yourselves so unhappy as to disable your lordships and your children from undertaking the great charge and trust of this commonwealth. You inherit that trust from your fathers. You are born to great thoughts. You are nursed for the weighty employments of the kingdom. But if it be once admitted that a counselor, for delivering his opinion with others at the council board, *candidé et casté,* with candor and purity of motive, under an oath of secrecy and faithfulness, shall be brought into question, upon some misapprehension or ignorance of law—if every word that he shall speak from sincere and noble intentions shall be drawn against him for the attainting of him, his children and posterity—I know not (under favor I speak it) any wise or noble person of fortune who will, upon such perilous and unsafe terms, adventure to be counselor to the king. Therefore, I beseech your lordships so to look on me that my misfortune may not bring an inconvenience to yourselves.

And tho my words were not so advised and discreet, or so well weighed as they ought to have been, yet I trust your lordships are too honorable and just to lay them to my charge as high treason. Opinions may make a heretic, but that they make a traitor I have never heard till now.

I only admire how I, being an incendiary against the Scots in the twenty-third article, am become a confederate with them in the twenty-eighth article! how I could be charged for betraying Newcastle, and also for fighting with the Scots at Newburne, since fighting against them was no possible means of betraying the town into their hands, but rather to hinder their passage thither! I never advised war any further than, in my poor judgment, it concerned the very life of the king's authority and the safety and honor of his kingdom. Nor did I ever see that any advantage could be made by a war in Scotland, where nothing could be gained but hard blows. For my part, I honor that nation, but I wish they may ever be under their own climate. I have no desire that they should be too well acquainted with the better soil of England.

My lords, you see what has been alleged for this constructive, or, rather, destructive treason. For my part, I have not the judgment to conceive that such treason is agreeable to the fundamental grounds either of reason or of law. Not of reason, for how can that be treason in the lump or mass which is not so in any of its

parts? or how can that make a thing treasonable which is not so in itself? Not of law, since neither statute, common law, nor practise hath from the beginning of the government ever mentioned such a thing.

It is hard, my lords, to be questioned upon a law which can not be shown! Where hath this fire lain hid for so many hundred years, without smoke to discover it, till it thus bursts forth to consume me and my children? My lords, do we not live under laws, and must we be punished by laws before they are made? Far better were it to live by no laws at all, but to be governed by those characters of virtue and discretion which nature hath stamped upon us, than to put this necessity of divination upon a man, and to accuse him of a breach of law before it is a law at all! If a waterman upon the Thames split his boat by grating upon an anchor, and the same have no buoy appended to it, the owner of the anchor is to pay the loss; but if a buoy be set there, every man passeth upon his own peril. Now where is the mark, where is the token set upon the crime, to declare it to be high treason?

My lords, be pleased to give that regard to the peerage of England as never to expose yourselves to such moot points, such constructive interpretations of law. If there must be a trial of wits, let the subject matter be something else than the lives and honor of peers! It will be wisdom for yourselves and your posterity to cast

into the fire these bloody and mysterious volumes of constructive and arbitrary treason, as the primitive Christians did their books of curious arts; and betake yourselves to the plain letter of the law and statute, which telleth what is and what is not treason, without being ambitious to be more learned in the art of killing than our forefathers. These gentlemen tell us that they speak in defense of the commonwealth against my arbitrary laws. Give me leave to say it, I speak in defense of the commonwealth against their arbitrary treason!

It is now full two hundred and forty years since any man was touched for this alleged crime to this height before myself. Let us not awaken those sleeping lions, to our destruction, by taking up a few musty records that have lain by the walls for so many ages, forgotten or neglected.

My lords, what is my present misfortune may be forever yours! It is not the smallest part of my grief that not the crime of treason, but my other sins, which are exceeding many, have brought me to this bar; and, except your lordships' wisdom provide against it, the shedding of my blood may make way for the tracing out of yours. You, your estates, your posterity, lie at the stake!

For my poor self, if it were not for your lordships' interest, and the interest of a saint in heaven who hath left me here two pledges on

earth,[1] I should never take the pains to keep up this ruinous cottage of mine. It is loaded with such infirmities that in truth I have no great pleasure to carry it about with me any longer. Nor could I ever leave it at a fitter time than this, when I hope that the better part of the world would perhaps think that by my misfortunes I had given a testimony of my integrity to my God, my king, and my country. I thank God I count not the afflictions of the present life to be compared to that glory which is to be revealed in the time to come.

My lords! my lords! my lords! something more I had intended to say, but my voice and my spirit fail me. Only I do in all humility and submission cast myself down at your lordships' feet and desire that I may be a beacon to keep you from shipwreck. Do not put such rocks in your own way, which no prudence, no circumspection can eschew or satisfy, but by your utter ruin!

And so, my lords, even so, with all tranquillity of mind, I submit myself to your decision. And whether your judgment in my case—I wish it were not the case of you all—be for life or for death, it shall be righteous in my eyes and shall be received with a *Te Deum laudamus*—we give God the praise.

[1] A reference to his wife and children, followed by tears, which Strafford sought in vain to check.

MILTON

PLEA FOR THE LIBERTY OF UNLICENSED PRINTING[1]

(1644)

Born in 1608, died in 1674; visited Italy in 1638; began his political writings in 1640; Latin Secretary to the Commonwealth in 1649; became totally blind in 1652; spared at the Restoration under the Indemnity Act; published "Paradise Lost" in 1667.

THEY, who to states and governors of the commonwealth direct their speech, High Court of Parliament, or, wanting such access in a private condition, write that which they foresee, may advance the public good; I suppose them, as at the beginning of no mean endeavor, not a little altered and moved inwardly in their minds—some with doubt of what will be the success, others with fear of what will be the censure; some with hope, others with confidence of what they have to speak. And me perhaps each of these dispositions, as the subject was whereon I

[1] The date of this, the most celebrated of Milton's prose works, is November 24, 1644. In disregard of an ordinance of Parliament of the previous year, Milton in July had published without license his pamphlet concerning "Divorce." For this he had been attacked and a search had been made for the printers. In consequence of this he wrote the "Areopagitica," which he described as "a speech for the liberty of unlicensed printing to the Parliament of England." Abridged.

entered, may have at other times variously affected; and likely might in these foremost expressions now also disclose which of them swayed most, but that the very attempt of this address thus made, and the thought of whom it hath recourse to, hath got the power within me to a passion, far more welcome than incidental to a preface.

Which tho I stay not to confess ere any ask, I shall be blameless, if it be no other than the joy and gratulation which it brings to all who wish and promote their country's liberty; whereof this whole discourse proposed will be a certain testimony, if not a trophy. For this is not the liberty which we can hope, that no grievance ever should arise in the commonwealth—that let no man in this world expect; but when complaints are freely heard, deeply considered and speedily reformed, then is the utmost bound of civil liberty attained that wise men look for. To which if I now manifest by the very sound of this which I shall utter, that we are already in good part arrived, and yet from such a steep disadvantage of tyranny and superstition grounded into our principles as was beyond the manhood of a Roman recovery, it will be attributed first, as is most due, to the strong assistance of God our deliverer, next to your faithful guidance and undaunted wisdom, lords and commons of England. Neither is it in God's esteem the diminution of His glory, when honorable things are spoken of good men and worthy magistrates;

which if I now first should begin to do, after so fair a progress of your laudable deeds, and such a long obligement upon the whole realm to your indefatigable virtues, I might be justly reckoned among the tardiest, and the unwillingest of them that praise ye.

Nevertheless there being three principal things without which all praising is but courtship and flattery: first, when that only is praised which is solidly worth praise; next, when greatest likelihoods are brought that such things are truly and really in those persons to whom they are ascribed; the other, when he who praises, by showing that such his actual persuasion is of whom he writes, can demonstrate that he flatters not. The former two of these I have heretofore endeavored, rescuing the employment from him who went about to impair your merits with a trivial and malignant encomium; the latter as belonging chiefly to mine own acquittal, that whom I so extolled I did not flatter, hath been reserved opportunely to this occasion.

For he who freely magnifies what hath been nobly done, and fears not to declare as freely what might be done better, gives ye the best covenant of his fidelity; and that his loyalest affection and his hope waits on your proceedings. His highest praising is not flattery, and his plainest advice is a kind of praising. For tho I should affirm and hold by argument, that it would fare better with truth, with learning and the commonwealth, if one of your published orders,

which I should name, were called in; yet at the same time it could not but much redound to the luster of your mild and equal government, whenas private persons are hereby animated to think ye better pleased with public advice, than other statists have been delighted heretofore with public flattery. And men will then see what difference there is between the magnanimity of a triennial parliament, and that jealous haughtiness of prelates and cabin counselors that usurped of late, whenas they shall oserve ye in the midst of your victories and successes more gently brooking written exceptions against a voted order than other courts, which had produced nothing worth memory but the weak ostentation of wealth, would have endured the least signified dislike at any sudden proclamation.

If I should thus far presume upon the meek demeanor of your civil and gentle greatness, lords and commons, as what your published order hath directly said, that to gainsay, I might defend myself with ease, if any should accuse me of being new or insolent, did they but know how much better I find ye esteem it to imitate the old and elegant humanity of Greece, than the barbaric pride of a Hunnish and Norwegian stateliness. And out of those ages, to whose polite wisdom and letters we owe that we are not yet Goths and Jutlanders, I could name him[1] who from his private house wrote that discourse to

[1] Isocrates. The work referred to is the one from which Milton obtained his own title, the "Logos Areopagiticus."

the parliament of Athens, that persuades them to change the form of democracy which was then established. Such honor was done in those days to men who professed the study of wisdom and eloquence, not only in their own country, but in other lands, that cities and signiories heard them gladly, and with great respect, if they had aught in public to admonish the state. Thus did Dion Prusæus, a stranger and a private orator, counsel the Rhodians against a former edict; and I abound with other like examples, which to set here would be superfluous.

I know not what should withhold me from presenting ye with a fit instance wherein to show both that love of truth which ye eminently profess, and that uprightness of your judgment which is not wont to be partial to yourselves; by judging over again that order which ye have ordained to regulate printing—that no book, pamphlet, or paper shall be henceforth printed, unless the same be first approved and licensed by such, or at least one of such, as shall be thereto appointed. For that part which preserves justly every man's copy to himself, or provides for the poor, I touch not, only to wish they be not made pretenses to abuse and persecute honest and painful men, who offend not in either of these particulars. But that other clause of licensing books, which we thought had died with his brother quadragesimal and matrimonial when the prelates expired, I shall now attend with such a homily, as shall lay before ye, first the

inventors of it to be those whom you will be loth to own; next what is to be thought in general of reading, whatever sort the books be; and that this order avails nothing to the suppressing of scandalous, seditious, and libelous books, which were mainly intended to be suppressed. Last that it will be primely to the discouragement of all learning, and the stop of Truth, not only by disexercising and blunting our abilities in what we know already, but by hindering and cropping the discovery that might be yet further made both in religious and civil wisdom.

I deny not, but that it is of greatest concernment in the Church and Commonwealth, to have a vigilant eye how books demean themselves as well as men; and thereafter to confine, imprison and do sharpest justice on them as malefactors. For books are not absolutely dead things, but do contain a potency of life in them to be as active as that soul was whose progeny they are; nay, they do preserve as in a vial the purest efficacy and extraction of that living intellect that bred them. I know they are as lively, and as vigorously productive, as those fabulous dragon's teeth; and being sown up and down, may chance to spring up armed men. And yet, on the other hand, unless wariness be used, as good almost kill a man as kill a good book. Who kills a man kills a reasonable creature, God's image; but he who destroys a good book, kills reason itself, kills the image of God, as it were, in the eye. Many a man lives a burden to the earth;

but a good book is the precious life-blood of a master spirit, embalmed and treasured up on purpose to a life beyond life. 'Tis true, no age can restore a life, whereof perhaps there is no great loss; and revolutions of ages do not oft recover the loss of a rejected truth, for the want of which whole nations fare the worse.

We should be wary therefore what persecution we raise against the living labors of public men, how we spill that seasoned life of man, preserved and stored up in books; since we see a kind of homicide may be thus committed, sometimes a martyrdom, and if it extend to the whole impression, a kind of massacre; whereof the execution ends not in the slaying of an elemental life, but strikes at that ethereal and fifth essence, the breath of reason itself—slays an immortality rather than a life. But lest I should be condemned of introducing license, while I oppose licensing, I refuse not the pains to be so much historical, as will serve to show what hath been done by ancient and famous commonwealths against this disorder, till the very time that this project of licensing crept out of the inquisition, was catched up by our prelates, and hath cought some of our presbyters.

We have it not, that can be heard of, from any ancient state, or polity, or church; nor by any statute left us by our ancestors elder or later; nor from the modern custom of any reformed city or church abroad; but from the most antichristian council and the most tyrannous in-

quisition that ever inquired. Till then books were ever as freely admitted into the world as any other birth; the issue of the brain was no more stifled than the issue of the womb; no envious Juno sat cross-legged over the nativity of any man's intellectual offspring; but if it proved a monster, who denies but that it was justly burnt, or sunk into the sea? But that a book, in worse condition than a peccant soul, should be to stand before a jury ere it be born to the world, and undergo yet in darkness the judgment of Radamanth and his colleags, ere it can pass the ferry backward into light, was never heard before, till that mysterious iniquity, provoked and troubled at the first entrance of Reformation, sought out new limbos and new hells wherein they might include our books also within the number of their damned. And this was the rare morsel so officiously snatched up, and so ill-favoredly imitated by our inquisiturient bishops, and the attendant minorities, their chaplains. That ye like not now these most certain authors of this licensing order, and that all sinister intention was far distant from your thoughts, when ye were importuned the passing it, all men who know the integrity of your actions, and how ye honor Truth, will clear ye readily.

But some will say, What tho the inventors were bad, the thing for all that may be good? It may be so; yet if that thing be no such deep invention, but obvious, and easy for any man to light on, and yet best and wisest commonwealths

through all ages and occasions have forborne to use it, and falsest seducers and oppressors of men were the first who took it up, and to no other purpose but to obstruct and hinder the first approach of Reformation, I am of those who believe, it will be a harder alchemy than Lullius[1] ever knew, to sublimate any good use out of such an invention. Yet this only is what I request to gain from this reason: that it may be held a dangerous and suspicious fruit, as certainly it deserves, for the tree that bore it, until I can dissect one by one the properties it has.

Books are as meats and viands are—some of good, some of evil substance; and yet God, in that unapocryphal vision, said without exception, Rise, Peter, kill and eat, leaving the choice to each man's discretion. Wholesome meats to a vitiated stomach differ little or nothing from unwholesome; and best books to a naughty mind are not unappliable to occasions of evil. Bad meats will scarce breed good nourishment in the healthiest concoction; but herein the difference is of bad books, that they to a discreet and judicious reader serve in many respects to discover, to confute, to forewarn, and to illustrate. Whereof what better witness can ye expect I should produce, than one of your own now sitting in Parliament, the chief of learned men reputed in this land, Mr. Selden, whose volume of natur-

[1] Raymond's Lully, the famous Spanish alchemist, who became a missionary to the Mohammedans in Asia and Africa.

al and national laws proves,[1] not only by great authorities brought together, but by exquisite reasons and theorems almost mathematically demonstrative, that all opinions—yea, errors—known, read, and collated, are of main service and assistance toward the speedy attainment of what is truest. I conceive, therefore, that when God did enlarge the universal diet of man's body, saving ever the rules of temperance, He then, also, as before, left arbitrary the dieting and repasting of our minds; as wherein every mature man might have to exercise his own leading capacity.

How great a virtue is temperance, how much of moment through the whole life of man! Yet God commits the managing so great a trust, without particular law or prescription, wholly to the demeanor of every grown man. And, therefore, when He Himself tabled the Jews from Heaven, that omer, which was every man's daily portion of manna, is computed to have been more than might have well sufficed the heartiest feeder thrice as many meals. For those actions which enter into a man, rather than issue out of him, and therefore defile not, God uses not to captivate under a perpetual childhood of prescription, but trusts him with the gift of reason to be his own chooser; there were but little work left for preaching, if law and compulsion should grow

[1] "De Juri Naturali, etc." John Selden is best remembered now for his "Table Talk," which was published thirty-five years after his death. His other works are twenty-six in number.

so fast upon those things which heretofore were governed only by exhortation. Solomon informs us, that much reading is a weariness to the flesh; but neither he nor other inspired author tells us that such or such reading is unlawful; yet certainly had God thought good to limit us herein, it had been much more expedient to have told us what was unlawful than what was wearisome.

Good and evil we know in the field of this world grew up together almost inseparably; and the knowledge of good is so involved and interwoven with the knowledge of evil, and in so many cunning resemblances hardly to be discerned, that those confused seeds which were imposed upon Psyche as an incessant labor to cull out, and sort asunder, were not more intermixed. It was from out the rind of one apple tasted that the knowledge of good and evil, as two twins cleaving together, leaped forth into the world. And perhaps this is that doom which Adam fell into of knowing good and evil—that is to say, of knowing good by evil. As, therefore, the state of man now is, what wisdom can there be to choose, what continence to forbear without the knowledge of evil? He that can apprehend and consider vice with all her baits and seeming pleasures, and yet abstain, and yet distinguish, and yet prefer that which is truly better, he is the true wayfaring Christian.

I can not praise a fugitive and cloistered virtue, unexercised and unbreathed, that never sallies out and sees her adversary, but slinks out of

the race, where that immortal garland is to be run for, not without dust and heat. Assuredly we bring not innocence into the world, we bring impurity much rather; that which purifies us is trial, and trial is by what is contrary. That virtue, therefore, which is but a youngling in the contemplation of evil, and knows not the utmost that vice promises to her followers, and rejects it, is but a blank virtue, not a pure; her whiteness is but an excremental whiteness. Which was the reason why our sage and serious poet Spenser, whom I dare be known to think a better teacher than Scotus or Aquinas, describing true temperance under the person of Guion, brings him in with him palmer through the cave of Mammon, and the bower of earthly bliss, that he might see and know, and yet abstain. Since, therefore, the knowledge and survey of vice is in this world so necessary to the constituting of human virtue, and the scanning of error to the confirmation of truth, how can we more safely, and with less danger, scout into the regions of sin and falsity than by reading all manner of tractates and hearing all manner of reason? And this is the benefit which may be had of books promiscuously read.

Seeing, therefore, that those books, and those in great abundance, which are likeliest to taint both life and doctrine, can not be suppressed without the fall of learning and of all ability in disputation, and that these books of either sort are most and soonest catching to the learned, from whom to the common people whatever is

heretical or dissolute may quickly be conveyed, and that evil manners are as perfectly learnt without books a thousand other ways which can not be stopped, and evil doctrine not with books can propagate, except a teacher guide, which he might also do without writing, and so beyond prohibiting, I am not enabled to unfold, how this cautelous enterprise of licensing can be exempted from the number of vain and impossible attempts. And he who were pleasantly disposed could not well avoid to liken it to the exploit of that gallant man who thought to pound up the crows by shutting his park gate.

Besides another inconvenience, if learned men be the first receivers out of books, and dispreaders both of vice and error, how shall the licensers themselves be confided in, unless we can confer upon them, or they assume to themselves above all others in the land the grace of infallibility and uncorruptedness? And again if it be true that a wise man, like a good refiner, can gather gold out of the drossiest volume, and that a fool will be a fool with the best book—yea, or without book; there is no reason that we should deprive a wise man of any advantage to his wisdom, while we seek to restrain from a fool, that which being restrained will be no hindrance to his folly. For if there should be so much exactness always used to keep that from him which is unfit for his reading, we should in the judgment of Aristotle not only, but of Solomon and of our Savior, not vouchsafe him good precepts, and by consequence

not willingly admit him to good books; as being certain that a wise man will make better use of an idle pamphlet than a fool will do of sacred Scripture.

'Tis next alleged we must not expose ourselves to temptations without necessity, and next to that, not employ our time in vain things. To both these objections one answer will serve, out of the grounds already laid, that to all men such books are not temptations, nor vanities, but useful drugs and materials wherewith to temper and compose effective and strong medicines, which man's life can not want. The rest, as children and childish men, who have not the art to qualify and prepare these working minerals, well may be exhorted to forbear, but hindered forcibly they can not be by all the licensing that Sainted Inquisition could ever yet contrive. Which is what I promised to deliver next, That this order of licensing conduces nothing to the end for which it was framed; and hath almost prevented me by being clear already while thus much hath been explaining. See the ingenuity of Truth, who, when she gets a free and willing hand, opens herself faster than the pace of method and discourse can overtake her.

It was the task which I began with, to show that no nation, or well-instituted state, if it valued books at all, did ever use this way of licensing; and it might be answered, that this is a piece of prudence lately discovered. To which I return, that as it was a thing slight and

obvious to think on, so if it had been difficult to find out, there wanted not among them long since, who suggested such a course; which they not following, leave us a pattern of their judgment that it was not the not knowing, but the not approving, which was the cause of their not using it.

If we think to regulate printing, thereby to rectify manners, we must regulate all recreations and pastimes, all that is delightful to man. No music must be heard, no song be set or sung, but what is grave and Doric. There must be licensing dancers, that no gesture, motion, or deportment be taught our youth but what by their allowance shall be thought honest; for such Plato was provided of. It will ask more than the work of twenty licensers to examine all the lutes, the violins, and the guitars in every house; they must not be suffered to prattle as they do, but must be licensed what they may say. And who shall silence all the airs and madrigals that whisper softness in chambers? The windows, also, and the balconies must be thought on; there are shrewd books, with dangerous frontispieces, set to sale; who shall prohibit them—shall twenty licensers? The villages also must have their visitors to inquire what lectures the bagpipe and the rebeck reads, even to the ballatry and the gamut of every municipal fiddler, for these are the countryman's Arcadias, and his Monte Mayors.

Next, what more national corruption, for which England hears ill abroad, than household

gluttony: who shall be the rectors of our daily rioting? And what shall be done to inhibit the multitudes that frequent those houses where drunkenness is sold and harbored? Our garments also should be referred to the licensing of some more sober workmasters to see them cut into a less wanton garb. Who shall regulate all the mixed conversation of our youth, male and female together, as is the fashion of this country? Who shall still appoint what shall be discoursed, what presumed, and no further? Lastly, who shall forbid and separate all idle resort, all evil company? These things will be, and must be; but how they shall be least hurtful, how least enticing, herein consists the grave and governing wisdom of a state.

If every action, which is good or evil in man at ripe years, were to be under pittance and prescription, and compulsion, what were virtue but a name, what praise could be then due to well-doing, what gramercy to be sober, just, or continent? Many there be that complain at Divine Providence for suffering Adam to transgress; foolish tongues! When God gave him reason, he gave him freedom to choose, for reason is but choosing; he had been else a mere artificial Adam, such an Adam as he is in the motions. We ourselves esteem not of that obedience, or love, or gift, which is of force: God therefore left him free, set before him a provoking object, ever almost in his eyes; herein consisted his merit, herein the right of his reward, the praise of his abstinence. Wherefore

did he create passions within us, pleasures round about us, but that these rightly tempered are the very ingredients of virtue?

They are not skilful considerers of human things, who imagine to remove sin by removing the matter of sin; for, besides that it is a huge heap increasing under the very act of diminishing, tho some part of it may for a time be withdrawn from some persons, it can not from all, in such a universal thing as books are; and when this is done, yet the sin remains entire. Tho ye take from a covetous man all his treasure, he has yet one jewel left; ye can not bereave him of his covetousness. Banish all objects of lust, shut up all youth into the severest discipline that can be exercised in any hermitage, ye can not make them chaste, that came not thither so: such great care and wisdom is required to the right managing of this point. Suppose we could expel sin by this means; look how much we thus expel of sin, so much we expel of virtue; for the matter of them both is the same—remove that, and ye remove them both alike.

This justifies the high providence of God, who, tho He commands us temperance, justice, continence, yet pours out before us, even to a profuseness, all desirable things, and gives us minds that can wander beyond all limit and satiety.

Yet tho ye should condescend to this, which God forbid, the order still would be but fruitless and defective to that end whereto ye meant it. If to prevent sects and schisms, who is so unread

or so uncatechized in story, that hath not heard of many sects refusing books as a hindrance, and preserving their doctrine unmixed for many ages, only by unwritten traditions? The Christian faith, for that was once a schism, is not unknown to have spread all over Asia, ere any Gospel or Epistle was seen in writing. If the amendment of manners be aimed at, look into Italy and Spain, whether those places be one scruple the better, the honester, the wiser, the chaster, since all the inquisitional rigor that hath been executed upon books.

Another reason, whereby to make it plain that this order will miss the end it seeks, consider by the quality which ought to be in every licenser. It can not be denied but that he who is made judge to sit upon the birth or death of books, whether they may be wafted into this world or not, had need to be a man above the common measure, both studious, learned, and judicious; there may be else no mean mistakes in the censure of what is passable or not, which is also no mean injury. If he be of such worth as behooves him, there can not be a more tedious and unpleasing journey work, a greater loss of time levied upon his head, than to be made the perpetual reader of unchosen books and pamphlets, ofttimes huge volumes. There is no book that is acceptable unless at certain seasons; but to be enjoined the reading of that at all times, and in a hand scarce legible, whereof three pages would not down at any time in the fairest print, is an im-

position which I can not believe how he that values time and his own studies, or is but of a sensible nostril, should be able to endure. In this one thing I crave leave of the present licensers to be pardoned for so thinking; who doubtless took this office up, looking on it through their obedience to the Parliament, whose command perhaps made all things seem easy and unlaborious to them; but that this short trial hath wearied them out already, their own expressions and excuses to them who make so many journeys to solicit their license are testimony enough. Seeing therefore those who now possess the employment by all evident signs wish themselves well rid of it, and that no man of worth, none that is not a plain unthrift of his own hours is ever likely to succeed them, except he mean to put himself to the salary of a press corrector; we may easily foresee what kind of licensers we are to expect hereafter, either ignorant, imperious, and remiss, or basely pecuniary. This is what I had to show, wherein this order can not conduce to that end, whereof it bears the intention.

What advantage is it to be a man over it is to be a boy at school, if we have only escaped the ferula to come under the fescue of an Imprimatur? if serious and elaborate writings, as if they were no more than the theme of a grammar-lad under his pedagog, must not be uttered without the cursory eyes of a temporizing and extemporizing licenser? He who is not trusted with his own actions, his drift not being

known to be evil, and standing to the hazard of law and penalty, has no great argument to think himself reputed in the commonwealth, wherein he was born, for other than a fool or a foreigner. When a man writes to the world, he summons up all his reason and deliberation to assist him; he searches, meditates, is industrious, and likely consults and confers with his judicious friends; after all which done he takes himself to be informed in what he writes, as well as any that writ before him. If, in this the most consummate act of his fidelity and ripeness, no years, no industry, no former proof of his abilities can bring him to that state of maturity, as not to be still mistrusted and suspected, unless he carry all his considerate diligence, all his midnight watchings and expense of Palladian oil, to the hasty view of an unleisured licenser, perhaps much his younger, perhaps far his inferior in judgment, perhaps one who never knew the labor of book-writing, and if he be not repulsed or slighted, must appear in print like a puny with his guardian, and his censor's hand on the back of his title to be his bail and surety that he is no idiot or seducer, it can not be but a dishonor and derogation to the author, to the book, to the privilege and dignity of learning.

And what if the author shall be one so copious of fancy, as to have many things well worth the adding come into his mind after licensing, while the book is yet under the press, which not seldom happens to the best and diligentest

writers; and that perhaps a dozen times in one book? The printer dares not go beyond his licensed copy; so often then must the author trudge to his leave-giver, that those his new insertions may be viewed, and many a jaunt will be made ere that licenser—for it must be the same man—can either be found, or found at leisure; meanwhile either the press must stand still, which is no small damage, or the author lose his accuratest thoughts, and send the book forth worse than he had made it, which to a diligent writer is the greatest melancholy and vexation that can befall.

Nay, which is more lamentable, if the work of any deceased author, tho never so famous in his lifetime, and even to this day, come to their hands for license to be printed, or reprinted, if there be found in his book one sentence of a venturous edge, uttered in the height of zeal and who knows whether it might not be the dictate of a divine spirit, yet not suiting with every low decrepit humor of their own, tho it were Knox himself, the Reformer of a Kingdom, that spake it, they will not pardon him their dash: the sense of that great man shall to all posterity be lost, for the fearfulness or the presumptuous rashness of a perfunctory licenser. And to what an author this violence hath been lately done, and in what book of greatest consequence to be faithfully published, I could now instance, but shall forbear till a more convenient season.

Yet if these things be not resented seriously

and timely by them who have the remedy in their power, but that such iron-molds as these shall have authority to gnaw out the choicest periods of exquisitest books, and to commit such a treacherous fraud against the orphan remainders of worthiest men after death, the more sorrow will belong to that hapless race of men, whose misfortune it is to have understanding. Henceforth let no man care to learn, or care to be more than worldly wise; for certainly in higher matters to be ignorant and slothful, to be a common, steadfast dunce, will be the only pleasant life, and only in request.

And as it is a particular disesteem of every knowing person alive, and most injurious to the written labors and monuments of the dead, so to me it seems an undervaluing and vilifying of the whole nation. I can not set so light by all the invention, the art, the wit, the grave and solid judgment which is in England, as that it can be comprehended in any twenty capacities how good soever, much less that it should not pass except their superintendence be over it, except it be sifted and strained with their strainers, that it should be uncurrent without their manual stamp. Truth and understanding are not such wares as to be monopolized and traded in by tickets and statutes and standards. We must not think to make a staple commodity of all the knowledge in the land, to mark and license it like our broadcloth and our woolpacks. What is it but a servitude like that imposed by

the Philistines, not to be allowed the sharpening of our own axes and colters, but we must repair from all quarters to twenty licensing forges?

Nor is it to the common people less than a reproach; for if we be so jealous over them as that we dare not trust them with an English pamphlet, what do we but censure them for a giddy, vicious, and ungrounded people, in such a sick and weak state of faith and discretion, as to be able to take nothing down but through the pipe of a licenser? That this is care or love of them, we can not pretend, whenas, in those popish places where the laity are most hated and despised, the same strictness is used over them. Wisdom we can not call it, because it stops but one breach of license, nor that neither; whenas those corruptions, which it seeks to prevent, break in faster at other doors which can not be shut.

And lest some should persuade ye, lords and commons, that these arguments of learned men's discouragement at this your order are mere flourishes, and not real, I could recount what I have seen and heard in other countries, where this kind of inquisition tyrannizes; when I have sat among their learned men, for that honor I had, and been counted happy to be born in such a place of philosophic freedom, as they supposed England was, while themselves did nothing but bemoan the servile condition into which learning among them was brought; that this was it which damped the glory of Italian

wits; that nothing had been there written now these many years but flattery and fustian. There it was that I found and visited the famous Galileo[1] grown old a prisoner to the Inquisition, for thinking in astronomy otherwise than the Franciscan and Dominican licensers thought.

And tho I knew that England then was groaning loudest under the prelatical yoke, nevertheless I took it as a pledge of future happiness that other nations were so persuaded of her liberty. Yet was it beyond my hope that those worthies were then breathing in her air, who should be her leaders to such a deliverance, as shall never be forgotten by any revolution of time that this world hath to finish. When that was once begun, it was as little in my fear that, what words of complaint I heard among learned men of other parts uttered against the Inquisition, the same I should hear by as learned men at home uttered in time of Parliament against an order of licensing; and that so generally that, when I had disclosed myself a companion of their discontent, I might say, if without envy, that he whom an honest questorship had endeared to the Sicilians was not more by them importuned against Verres[2] than the favorable

[1] This meeting occurred at Florence in March, 1639. Milton again refers to it in "Paradise Lost." Galileo was then living in Florence under a sort of commutation of his original sentence of imprisonment.

[2] Cicero's oration against Verres is in part given in the second volume of these orations.

opinion which I had among many who honor ye, and are known and respected by ye, loaded me with entreaties and persuasion, that I would not despair to lay together that which just reason should bring into my mind, toward the removal of an undeserved thraldom upon learning. That this is not therefore the disburdening of a particular fancy, but the common grievance of all those who had prepared their minds and studies above the vulgar pitch to advance truth in others, and from others to entertain it, thus much may satisfy.

And in their name I shall for neither friend nor foe conceal what the general murmur is; that if it come to inquisitioning again and licensing, and that we are so timorous of ourselves, and so suspicious of all men, as to fear each book and the shaking of every leaf, before we know what the contents are; if some who but of late were little better than silenced from preaching shall come now to silence us from reading, except what they please it can not be guessed what is intended by some but a second tyranny over learning: and will soon put it out of controversy, that Bishops and Presbyters are the same to us, both name and thing. That those evils of prelatry, which before from five or six and twenty sees were distributively charged upon the whole people, will now light wholly upon learning, is not obscure to us: whenas now the pastor of a small unlearned parish on the sudden shall be exalted archbishop over a

large diocese of books, and yet not remove, but keep his other curé, too, a mystical pluralist. He who but of late cried down the sole ordination of every novice bachelor of art, and denied sole jurisdiction over the simplest parishioner, shall now at home in his private chair assume both these over worthiest and excellentest books and ablest authors that write them.

Well knows he who uses to consider, that our faith and knowledge thrives by exercise, as well as our limbs and complexion. Truth is compared in Scripture to a streaming fountain; if her waters flow not in a perpetual progression, they sicken into a muddy pool of conformity and tradition. A man may be a heretic in the truth; and if he believe things only because his pastor says so, or the assembly so determines, without knowing other reason, tho his belief be true, yet the very truth he holds becomes his heresy.

Nor much better will be the consequence even among the clergy themselves. It is no new thing never heard of before, for a parochial minister, who has his reward and is at his Hercules' pillars in a warm benefice, to be easily inclinable, if he have nothing else that may rouse up his studies, to finish his circuit in an English Concordance and a topic folio, the gatherings and savings of a sober graduateship, a Harmony and a Catena; treading the constant round of certain common doctrinal heads, attended with the uses, motives, marks, and

means, out of which, as out of an alphabet or sol-fa, by forming and transforming, joining and disjoining variously, a little bookcraft, and two hours' meditation, might furnish him unspeakably to the performance of more than a weekly charge of sermoning: not to reckon up the infinite helps of interlinaries, breviaries, synopses, and other loitering gear. But as for the multitude of sermons ready printed and piled up, on every text that is not difficult, our London trading St. Thomas in his vestry, and add to boot St. Martin and St. Hugh, have not within their hallowed limits more vendible ware of all sorts ready made: so that penury he never need fear of pulpit provision, having where so plenteously to refresh his magazine. But if his rear and flanks be not impaled, if his back door be not secured by the rigid licenser, but that a bold book may now and then issue forth and give the assault to some of his old collections in their trenches, it will concern him then to keep waking, to stand in watch, to set good guards and sentinels about his received opinions, to walk the round and counter-round with his fellow inspectors, fearing lest any of his flock be seduced, who also then would be better instructed, better exercised and disciplined. And God send that the fear of this diligence, which must then be used, do not make us affect the laziness of a licensing Church.

There is yet behind of what I purposed to lay open, the incredible loss and detriment that this

plot of licensing puts us to; more than if some enemy at sea should stop up all our havens and ports and creeks, it hinders and retards the importation of our richest merchandise, truth; nay, it was first established and put in practise by antichristian malice and mystery on set purpose to extinguish, if it were possible, the light of Reformation, and to settle falsehood, little differing from that policy wherewith the Turk upholds his Alcoran by the prohibition of printing. 'Tis not denied, but gladly confessed, we are to send our thanks and vows to Heaven, louder than most of nations, for that great measure of truth which we enjoy, especially in those main points between us and the pope, with his appurtenances the prelates; but he who thinks we are to pitch our tent here, and have attained the utmost prospect of reformation that the mortal glass wherein we contemplate can show us, till we come to a beatific vision, that man by this very opinion, declares that he is yet far short of truth.

Truth indeed came once into the world with her Divine Master, and was a perfect shape most glorious to look on: but when He ascended, and His Apostles after Him were laid asleep, then straight arose a wicked race of deceivers, who, as that story goes of the Egyptian Typhon with his conspirators, how they dealt with the good Osiris, took the virgin Truth, hewed her lovely form into a thousand pieces, and scattered them to the four winds. From that time ever since,

the sad friends of Truth, such as durst appear, imitating the careful search that Isis made for the mangled body of Osiris, went up and down gathering up limb by limb, still as they could find them. We have not yet found them all, lords and commons, nor ever shall do, till her Master's second coming; He shall bring together every joint and member, and shall mold them into an immortal feature of loveliness and perfection. Suffer not these licensing prohibitions to stand at every place of opportunity, forbidding and disturbing them that continue seeking, that continue to do our obsequies to the torn body of our martyred saint.

We boast our light; but if we look not wisely on the sun itself, it smites us into darkness. Who can discern those planets that are oft combust, and those stars of brightest magnitude that rise and set with the sun, until the opposite motion of their orbs bring them to such a place in the firmament, where they may be seen evening or morning? The light which we have gained was given us, not to be ever staring on, but by it to discover onward things more remote from our knowledge. It is not the unfrocking of a priest, the unmitering of a bishop, and the removing him from off the Presbyterian shoulders, that will make us a happy nation. No; if other things as great in the Church, and in the rule of life both economical and political, be not looked into and reformed, we have looked so long upon the blaze

that Zuingluis and Calvin hath beaconed up to us, that we are stark blind.

Lords and commons of England, consider what Nation it is whereof ye are, and whereof ye are the governors: a nation not slow and dull, but of a quick, ingenious and piercing spirit, acute to invent, subtle and sinewy to discourse, not beneath the reach of any point, the highest that human capacity can soar to. Therefore the studies of Learning in her deepest sciences have been so ancient and so eminent among us, that writers of good antiquity and ablest judgment have been persuaded that even the school of Pythagoras and the Persian wisdom took beginning from the old philosophy of this island. And that wise and civil Roman, Julius Agricola, who governed once here for Cæsar, preferred the natural wits of Britain before the labored studies of the French. Nor is it for nothing that the grave and frugal Transylvanian sends out yearly from as far as the mountainous borders of Russia, and beyond the Hercynian wilderness, not their youth, but their staid men, to learn our language and our theologic arts.

Yet that which is above all this, the favor and the love of Heaven, we have great argument to think in a peculiar manner propitious and propending toward us. Why else was this nation chosen before any other, that out of her, as out of Zion, should be proclaimed and sounded forth the first tidings and trumpet of Reformation to all Europe? And had it not been the obstinate

perverseness of our prelates against the divine and admirable spirit of Wyclif, to suppress him as a schismatic and innovator, perhaps neither the Bohemian Huss and Jerome, no, nor the name of Luther or of Calvin had been ever known: the glory of reforming all our neighbors had been completely ours. But now, as our obdurate clergy have with violence demeaned the matter, we are become hitherto the latest and backwardest scholars, of whom God offered to have made us the teachers. Now once again by all concurrence of signs, and by the general instinct of holy and devout men, as they daily and solemnly express their thoughts, God is decreeing to begin some new and great period in His Church, even to the reforming of Reformation itself: what does He then but reveal Himself to His servants, and as His manner is, first to His Englishmen? I say, as His manner is, first to us, tho we mark not the method of His counsels. and are unworthy.

Behold now this vast city: a city of refuge, the mansion house of liberty, encompassed and surrounded with His protection; the shop of war hath not there more anvils and hammers waking, to fashion cut the plates and instruments of armed Justice in defense of beleaguered Truth, that there be pens and heads there, sitting by their studious lamps, musing, searching, revolving new motions and ideas wherewith to present, as with their homage and their fealty, the approaching Reformation: others as fast reading,

trying all things, assenting to the force of reason and convincement. What could a man require more from a nation so pliant and so prone to seek after knowledge? What wants there to such a towardly and pregnant soil, but wise and faithful laborers, to make a knowing people, a nation of prophets, of sages, and of worthies? We reckon more than five months yet to harvest; there need not be five weeks; had we but eyes to lift up, the fields are white already.

Where there is much desire to learn, there of necessity will be much arguing, much writing, many opinions; for opinion in good men is but knowledge in the making. Under these fantastic terrors of sect and schism, we wrong the earnest and zealous thirst after knowledge and understanding which God hath stirred up in this city. What some lament of, we rather should rejoice at; should rather praise this pious forwardness among men, to reassume the ill-reputed care of their religion into their own hands again. A little generous prudence, a little forbearance of one another, and some grain of charity might win all these diligences to join, and unite in one general and brotherly search after Truth, could we but forego this prelatical tradition of crowding free consciences and Christian liberties into canons and precepts of men. I doubt not, if some great and worthy stranger should come among us, wise to discern the mold and temper of a people, and how to govern it, observing the high hopes and aims, the diligent alacrity of

our extended thoughts and reasonings in the pursuance of truth and freedom, but that he would cry out as Pyrrhus did, admiring the Roman docility and courage: If such were my Epirots, I would not despair the greatest design that could be attempted, to make a Church or kingdom happy.

What should ye do then? should ye suppress all this flowery crop of knowledge and new light sprung up and yet springing daily in this city? should ye set an oligarchy of twenty engrossers over it, to bring a famine upon our minds again, when we shall know nothing but what is measured to us by their bushel? Believe it, lords and commons, they who counsel you to such a suppressing do as good as bid ye suppress yourselves; and I will soon show how. If it be desired to know the immediate cause of all this free writing and free speaking, there can not be assigned a truer than your own mild and free and humane government. It is the liberty, lords and commons, which your own valorous and happy counsels have purchased us, liberty which is the nurse of all great wits; this is that which hath rarefied and enlightened our spirits like the influence of heaven; this is that which hath enfranchised, enlarged and lifted up our apprehensions degrees above themselves.

Ye can not make us now less capable, less knowing, less eagerly pursuing of the truth, unless ye first make yourselves, that made us so, less the lovers, less the founders of our true lib-

erty. We can grow ignorant again, brutish, formal and slavish, as ye found us; but you then must first become that which ye can not be, oppressive, arbitrary and tyrannous, as they were from whom ye have freed us. That our hearts are now more capacious, our thoughts more erected to the search and expectation of greatest and exactest things, is the issue of your own virtue propagated in us; ye can not suppress that, unless ye reinforce an abrogated and merciless law, that fathers may despatch at will their own children. And who shall then stick closest to ye, and excite others? Not he who takes up arms for coat and conduct, and his four nobles of Danegelt. Altho I dispraise not the defense of just immunities, yet love my peace better, if that were all. Give me the liberty to know, to utter, and to argue freely according to conscience, above all liberties.

And now the time in special is, by privilege to write and speak what may help to the further discussing of matters in agitation. The temple of Janus with his two controversial faces might now not unsignificantly be set open. And tho all the winds of doctrine were let loose to play upon the earth, so Truth be in the field, we do injuriously, by licensing and prohibiting, to misdoubt her strength. Let her and Falsehood grapple; whoever knew Truth put to the worse, in a free and open encounter.

For who knows not that Truth is strong, next to the Almighty? She needs no policies, nor

stratagems, nor licensings to make her victorious; those are the shifts and the defenses that error uses against her power. Give her but room, and do not bind her when she sleeps, for then she speaks not true, as the old Proteus did, who spake oracles only when he was caught and bound, but then rather she turns herself into all shapes, except her own, and perhaps tunes her voice according to the time, as Micaiah did before Ahab, until she be abjured into her own likeness. Yet is it not impossible that she may have more shapes than one. What else is all that rank of things indifferent, wherein Truth may be on this side or on the other, without being unlike herself? What but a vain shadow else is the abolition of those ordinances, that handwriting nailed to the cross? What great purchase is this Christian liberty which Paul so often boasts of? His doctrine is, that he who eats or eats not, regards a day or regards it not, may do either to the Lord. How many other things might be tolerated in peace, and left to conscience, had we but charity, and were it not the chief stronghold of our hypocrisy to be ever judging one another?

There have been not a few since the beginning of this Parliament, both of the Presbytery and others, who by their unlicensed books, to the contempt of an Imprimatur, first broke that triple ice clung about our hearts, and taught the people to see day: I hope that none of those were the persuaders to renew upon us this bondage which they themselves have wrought so much

good by contemning. But if neither the check that Moses gave to young Joshua, nor the countermand which our Savior gave to young John, who was so ready to prohibit those whom he thought unlicensed, be not enough to admonish our elders, how unacceptable to God their testy mood of prohibiting is, if neither their own remembrance what evil hath abounded in the Church by this let of licensing, and what good they themselves have begun by transgressing it, be not enough, but that they will persuade and execute the most Dominican part of the Inquisition over us, and are already with one foot in the stirrup so active at suppressing, it would be no unequal distribution in the first place to suppress the suppressors themselves: whom the change of their condition hath puffed up, more than their late experience of harder times hath made wise.

And as for regulating the Press, let no man think to have the honor of advising ye better than yourselves have done in that order published next before this, "that no book be printed, unless the printer's and the author's name, or at least the printer's, be registered." Those which otherwise come forth, if they be found mischievous and libelous, the fire and the executioner will be the timeliest and the most effectual remedy that man's prevention can use. For this authentic Spanish policy of licensing books, if I have said aught, will prove the most unlicensed book itself within a short while; and was the immedi-

ate image of a star chamber decree to that purpose made in those very times when that Court did the rest of those her pious works, for which she is now fallen from the stars with Lucifer. Whereby ye may guess what kind of state prudence, what love of the people, what care of religion or good manners there was at the contriving, altho with singular hypocrisy it pretended to bind books to their good behavior.

And how it got the upper hand of your precedent order so well constituted before, if we may believe those men whose profession gives them cause to inquire most, it may be doubted there was in it the fraud of some old patentees and monopolizers in the trade of bookselling; who under pretense of the poor in their company not to be defrauded, and the just retaining of each man his several copy, which God forbid should be gainsaid, brought divers glozing colors to the House, which were indeed but colors, and serving to no end except it be to exercise a superiority over their neighbors; men who do not therefore labor in an honest profession to which learning is indebted, that they should be made other men's vassals. Another end is thought was aimed at by some of them in procuring by petition this order, that, having power in their hands, malignant books might the easier scape abroad, as the event shows.

But of these sophisms and elenchus of merchandise I skill not. This I know, that errors in a good government and in a bad are equally almost

incident; for what magistrate may not be misinformed, and much the sooner, if liberty of printing be reduced into the power of a few? But to redress willingly and speedily what hath been erred, and in highest authority to esteem a plain advertisement more than others have done a sumptuous bribe, is a virtue (honored lords and commons) answerable to your highest actions, and whereof none can participate but greatest and wisest men.

CROMWELL

AT THE OPENING OF PARLIAMENT UNDER THE PROTECTORATE[1]

(1654)

Born in 1599, died in 1658; elected to Parliament in 1628; made Captain of Parliamentary Horse in 1642; organized his Ironsides in 1643; made Lieutenant-General in 1645; signed the death warrant of Charles I. in 1649; in control of the government in 1649; went to Ireland in 1650; Commander-in-Chief in 1650; won the Battle of Dunbar in 1650, of Worcester in 1651; expelled the Rump Parliament in 1653; made Lord Protector in 1653.

GENTLEMEN:—You are met here on the greatest occasion that, I believe, England ever saw; having upon your shoulders the interests of three great nations with the territories belonging to them; and truly, I believe I may say without any hyperbole, you have upon your shoulders the interest of all the Christian people in the world. And the expectation is that I should let you know, as far as I have cognizance of it, the occasion of your assembling together at this time.

[1] Delivered on September 4, 1654, Cromwell having been installed as Lord Protector on December 16th of the previous year. Meanwhile, with Parliament in abeyance, the creative period in Cromwell's government had been begun, but the duration of his policy, foreign as well as domestic, depended on its acceptance by the nation as represented in the new Parliament.

It hath been very well hinted to you this day that you come hither to settle the interests above mentioned: for your work here, in the issue and consequences of it, will extend so far, even to all Christian people. In the way and manner of my speaking to you, I shall study plainness, and to speak to you what is truth, and what is upon my heart, and what will in some measure reach to these great concernments.

After so many changes and turnings which this nation hath labored under, to have such a day of hope as this is, and such a door of hope opened by God to us, truly I believe, some months since, would have been beyond all our thoughts! I confess it would have been worthy of such a meeting as this is, to have remembered that which was the rise of, and gave the first beginning to, all these troubles which have been upon this nation: and to have given you a series of the transactions,—not of men, but of the providence of God, all along unto our late changes: as also the ground of our first undertaking to oppose that usurpation and tyranny which was upon us, both in civils and spirituals; and the several grounds particularly applicable to the several changes that have been. But I have two or three reasons which divert me from such a way of proceeding at this time.

If I should have gone in that way, then that which lies upon my heart as to these things—which is so written there that if I would blot it out I could not—would itself have spent this

day: the providences and dispensations of God have been so stupendous.

What I judge to be the end of your meeting, the great end, which was likewise remembered to you this day; to wit, is healing and settling. The remembering of transactions too particularly, perhaps instead of healing—at least in the hearts of many of you—might set the wound fresh a-bleeding. And I must profess this unto you, whatever thoughts pass upon me: That if this day, if this meeting, prove not healing, what shall we do? But, as I said before, I trust it is in the minds of you all, and much more in the mind of God, to cause healing. It must be first in His mind: and He being pleased to put it into yours, this will be a day indeed, and such a day as generations to come will bless you for! I say for this and the other reasons I have forborne to make a particular remembrance and enumeration of things, and of the manner of the Lord's bringing us through so many changes and turnings as have passed upon us.

Howbeit I think it will be more than necessary to let you know, at least so well as I may, in what condition this nation, or rather these nations, were, when the present government was undertaken. And for order's sake: It's very natural to consider what our condition was, in civils; and then also in spirituals.

What was our condition? Every man's hand almost was against his brother—at least his heart was, little regarding anything that should ce-

ment, and might have a tendency in it to cause us to grow into one. All the dispensations of God—his terrible ones, when he met us in the way of His judgment in a ten-years' civil war, and his merciful ones: they did not, they did not work upon us! No. But we had our humors and interests; and indeed I fear our humors went for more with us than even our interests. Certainly, as it falls out in such cases, our passions were more than our judgments. Was not everything almost grown arbitrary? Who of us knew where or how to have right done him, without some obstruction or other intervening? Indeed we were almost grown arbitrary in everything.

What was the face that was upon our affairs as to the interest of the nation; as to the authority in the nation; to the magistracy; to the ranks and orders of men,—whereby England hath been known for hundreds of years? A nobleman, a gentleman, a yeoman; the distinction of these: that is a good interest of the nation, and a great one! The natural magistracy of the nation, was it not almost trampled under foot, under despite and contempt, by men of leveling principles? I beseech you, for the orders of men and ranks of men, did not that leveling principle tend to the reducing of all to an equality? Did it consciously think to do so; or did it only unconsciously practise toward that for property and interest? At all events, what was the purport of it but to make the tenant as liberal a fortune as

the landlord?—which, I think, if obtained, would not have lasted long! The men of that principle, after they have served their own turns, would then have cried up property and interest fast enough! This instance is instead of many. And that the thing did and might well extend far is manifest; because it was a pleasing voice to all poor men, and truly not unwelcome to all bad men. To my thinking, this is a consideration which, in your endeavors after settlement, you will be so well minded of that I might have spared it here: but let that pass.

And now as to spirituals. Indeed in spiritual things the case was more sad and deplorable still; and that was told to you this day eminently. The prodigious blasphemies; contempt of God and Christ, denying of Him, contempt of Him and His ordinances and of the Scriptures: a spirit visibly acting those things foretold by Peter and Jude; yea, those things spoken of by Paul to Timothy! Paul declaring some things to be worse than the antichristian state (of which he had spoken in I. Tim. iv: 1, 2, under the title of the Latter Times), tells us what should be the lot and portion of the *Last* Times. He says (II. Tim. iii: 2-4): "In the Last Days perilous times shall come; men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful," and so on. But in speaking of the antichristian state he told us (I. Tim. iv: 1, 2) that "in the *latter* days" that state shall come in; not the *last* days,

but the *latter,*—wherein "there shall be a departing from the faith, and a giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy," and so on. This is only his description of the *latter* times, or those of antichrist; and we are given to understand that there are *last* times coming, which will be worse! And surely it may be feared, these are *our* times. For when men forget all rules of law and nature, and break all the bonds that fallen man hath on him, obscuring the remainder of the image of God in their nature, which they can not blot out, and yet shall endeavor to blot out, "having a form of godliness without the power,"—surely these are sad tokens of the last times!

And indeed the character wherewith this spirit and principle is described in that place of Scripture is so legible and visible that he who runs may read it to be among us. For by such "the grace of God is turned into wantonness," and Christ and the Spirit of God made a cloak for all villainy and spurious apprehensions. And tho nobody will own these things publicly as to practise, the things being so abominable and odious; yet the consideration how this principle extends itself, and whence it had its rise, makes me think of a second sort of men, tending in the same direction, who, it is true, as I said, will not practise or own these things, yet can tell the magistrate "that he hath nothing to do with men holding such notions: these, forsooth, are matters of conscience and opinion: they are matters of re-

ligion; what hath the magistrate to do with these things? He is to look to the outward man, not to the inward,"—and so forth. And truly it so happens that tho these things do break out visibly to all, yet the principle wherewith these things are carried on so forbids the magistrate to meddle with them that it hath hitherto kept the offenders from punishment.

Such considerations, and pretensions to "liberty of conscience," what are they leading us toward? Liberty of conscience, and liberty of the subject,—two as glorious things to be contended for as any that God hath given us; yet both these abused for the patronizing of villainies! insomuch that it hath been an ordinary thing to say, and in dispute to affirm, "that the restraining of such pernicious notions was not in the magistrate's power; he had nothing to do with it. Not so much as the printing of a Bible in the nation for the use of the people was competent to the magistrate, lest it should be imposed upon the consciences of men,"—for "they would receive the same traditionally and implicitly from the magistrate if it were thus received!" The afore-mentioned abominations did thus swell to this height among us.

We may reckon among these our spiritual evils an evil that hath more refinedness in it, more color for it, and hath deceived more people of integrity than the rest have done; for few have been catched by the former mistakes except such as have apostatized from their holy profession,

such as, being corrupt in their consciences, have been forsaken by God and left to such noisome opinions. But, I say, there is another error of more refined sort, which many honest people whose hearts are sincere, many of them belonging to God, have fallen into; and that is the mistaken notion of the Fifth Monarchy.

Fifth Monarchy.[1] A thing pretending more spirituality than anything else. A notion I hope we all honor, and wait, and hope for the fulfilment of: That Jesus Christ will have a time to set up His reign in our hearts by subduing those corruptions and lusts and evils that are there, which now reign more in the world than, I hope, in due time they shall do. And when more fulness of the Spirit is poured forth to subdue iniquity and bring in everlasting righteousness, then will the approach of that glory be. The carnal divisions and contentions among Christians, so common, are not the symptoms of that kingdom! But for men, on this principle, to betitle themselves that they are the only men to rule kingdoms, govern nations, and give laws to people, and determine of property and liberty and everything else,—upon such a pretension as this is: truly they had need to give clear manifestations of God's presence with them before

[1] The Fifth Monarchy men were Second Adventists. They believed in a literal second coming of Christ, and that it was their duty to establish a kingdom for Him by force. This kingdom was to be the fifth in a series, of which the four others were Assyria, Persia, Greece, and Rome.

wise men will receive or submit to their conclusions! Nevertheless, as many of these men have good meanings, which I hope in my soul they have, it will be the wisdom of all knowing and experienced Christians to do as Jude saith—Jude, when he reckoned up those horrible things, done upon pretenses, and haply by some upon mistakes: "Of some," says he, "have compassion, making a difference"; others save, "with fear pulling them out of the fire." I fear they will give too often opportunity for this exercise! But I hope the same will be for their good. If men do but so much as pretend for justice and righteousness, and be of peaceable spirits, and will manifest this, let them be the subjects of the magistrate's encouragement. And if the magistrate, by punishing visible miscarriages, save them by that discipline, God having ordained him for that end, I hope it will evidence love and not hatred, so to punish where there is cause.

Indeed this is that which doth most declare the danger of that spirit. For if these were but notions,—I mean these instances I have given you of dangerous doctrines both in civil things and spiritual; if, I say, they were but notions, they were best let alone. Notions will hurt none but those that have them. But when they come to such practises as telling us, for instance, that liberty and property are not the badges of the Kingdom of Christ; when they tell us, not that we are to regulate law, but that law is to be abrogated, indeed subverted; and per-

haps wish to bring in the Judaical Law, instead of our known laws settled among us: this is worthy of every magistrate's consideration, especially where every stone is turned to bring in confusion. I think, I say, this will be worthy of the magistrate's consideration.

While these things were in the midst of us; and while the nation was rent and torn in spirit and principle from one end to the other, after this sort and manner I have now told you; family against family, husband against wife, parents against children; and nothing in the hearts and minds of men but "Overturn, overturn, overturn!" (a Scripture phrase very much abused, and applied to justify unpeaceable practises by all men of discontented spirits),—the common enemy sleeps not: our adversaries in civil and religious respects did take advantage of these distractions and divisions, and did practise accordingly in the three nations of England, Scotland, and Ireland. We know very well that emissaries of the Jesuits never came in such swarms as they have done since those things were set on foot. And I tell you that divers gentlemen here can bear witness with me how that they, the Jesuits, have had a consistory abroad which rules all the affairs of things in England, from an archbishop down to the other dependents upon him. And they had fixed in England—of which we are able to produce the particular instruments in most of the limits of their cathedrals or pretended dioceses—an episcopal power

with archdeacons, etc., and had persons authorized to exercise and distribute those things, who pervert and deceive the people. And all this, while we were in that sad, and, as I said, deplorable condition.

And in the meantime all endeavors possible were used to hinder the work of God in Ireland, and the progress of the work of God in Scotland; by continual intelligences and correspondences, both at home and abroad, from hence into Ireland, and from hence into Scotland. Persons were stirred up, from our divisions and discomposure of affairs, to do all they could to ferment the war in both these places. To add yet to our misery, whilst we were in this condition, we were in a foreign war. Deeply engaged in war with the Portuguese; whereby our trade ceased: the evil consequences by that war were manifest and very considerable. And not only this, but we had a war with Holland; consuming our treasure; occasioning a vast burden upon the people. A war that cost this nation full as much as the whole taxes came unto; the navy being a hundred and sixty ships, which cost this nation above £100,000 a month; besides the contingencies, which would make it £120,000. That very one war did engage us to so great a charge. At the same time also we were in a war with France. The advantages that were taken of the discontents and divisions among ourselves did also ferment that war, and at least hinder us of an honorable peace; every man being confident we could

not hold out long. And surely they did not calculate amiss if the Lord had not been exceedingly gracious to us! I say, at the same time we had a war with France. And besides the sufferings in respect to the trade of the nation, it is most evident that the purse of the nation could not have been able much longer to bear it, by reason of the advantages taken by other states to improve their own, and spoil our manufacture of cloth, and hinder the vent thereof; which is the great staple commodity of this nation. Such was our condition: spoiled in our trade, and we at this vast expense; thus dissettled at home, and having these engagements abroad.

Things being so,—and I am persuaded it is not hard to convince every person here they were so,—what a heap of confusions were upon these poor nations! And either things must have been left to sink into the miseries these premises would suppose, or else a remedy must be applied. A remedy hath been applied: that hath been this government; a thing I shall say little unto. The thing is open and visible to be seen and read by all men; and therefore let it speak for itself. Only let me say this,—because I can speak it with comfort and confidence before a Greater than you all: That in the intention of it, as to the approving of our hearts to God, let men judge as they please, it was calculated with our best wisdom for the interest of the people,—for the interest of the people alone, and for their good, without respect had to any other interest. And

if that be not true I shall be bold to say again, Let it speak for itself. Truly I may—I hope, humbly before God, and modestly before you—say somewhat on the behalf of the government. Not that I would discourse of the particular heads of it, but acquaint you a little with the effects it has had: and this not for ostentation's sake, but to the end I may at this time deal faithfully with you, and acquaint you with the state of things, and what proceedings have been entered into by this government, and what the state of our affairs is. This is the main end of my putting you to this trouble.

The government hath had some things in desire; and it hath done some things actually. It hath desired to reform the laws. I say to reform them: and for that end it hath called together persons—without offense be it spoken—of as great ability and as great interest as are in these nations, to consider how the laws might be made plain and short and less chargeable to the people; how to lessen expense for the good of the nation. And those things are in preparation, and bills prepared, which in due time, I make no question, will be tendered to you. In the meanwhile there hath been care taken to put the administration of the laws into the hands of just men; men of the most known integrity and ability. The Chancery hath been reformed—hath been reformed, I hope, to the satisfaction of all good men: and as for the things, or causes, depending there, which made the burden and

work of the honorable persons entrusted in those services too heavy for their ability, it hath referred many of them to those places where Englishmen love to have their rights tried, the courts of law at Westminster.

This government hath, farther, endeavored to put a stop to that heady way (likewise touched of in our sermon this day) of every man making himself a minister and preacher. It hath endeavored to settle a method for the approving and sanctioning of men of piety and ability to discharge that work. And I think I may say it hath committed the business to the trust of persons, both of the Presbyterian and Independent judgments, of as known ability, piety, and integrity as any, I believe this nation hath. And I believe also that, in that care they have taken, they have labored to approve themselves to Christ, to the nation and to their own consciences. And indeed I think, if there be anything of quarrel against them,—tho I am not here to justify the proceedings of any,—it is that they, in fact, go upon such a character as the Scripture warrants: To put men into that great employment, and to approve men for it, who are men that have "received gifts from Him that ascended up on high, and gave gifts" for the work of the ministry and for the edifying of the body of Christ. The government hath also taken care, we hope, for the expulsion of all those who may be judged any way unfit for this

work; who are scandalous, and the common scorn and contempt of that function.

One thing more this government hath done: it hath been instrumental to call a free Parliament, which, blessed be God, we see here this day! I say, a free Parliament. And that it may continue so, I hope is in the heart and spirit of every good man in England, save such discontented persons as I have formerly mentioned. It is that which, as I have desired above my life, so I shall desire to keep it above my life.

I did before mention to you the plunges we were in with respect to foreign States; by the war with Portugal, France, the Dutch, the Danes, and the little assurance we had from any of our neighbors round about. I perhaps forgot, but indeed it was a caution upon my mind, and I desire now it may be so understood, that if any good hath been done, it was the Lord, not we, His poor instruments.

I did instance the wars, which did exhaust your treasure, and put you into such a condition that you must have sunk therein if it had continued but a few months longer: this I can affirm, if strong probability may be a fit ground. And now you have, tho it be not the first in time, peace with Swede-land; an honorable peace; through the endeavors of an honorable person here present as the instrument. I say you have an honorable peace with a kingdom which, not many years since, was much a friend

to France, and lately perhaps inclinable enough to the Spaniard. And I believe you expect not much good from any of your Catholic neighbors; nor yet that they would be very willing you should have a good understanding with your Protestant friends. Yet, thanks be to God, that peace is concluded; and as I said before, it is an honorable peace.

You have a peace with the Danes—a State that lay contiguous to that part of this island which hath given us the most trouble. And certainly if your enemies abroad be able to annoy you, it is likely they will take their advantage (where it best lies) to give you trouble from that country. But you have a peace there, and an honorable one. Satisfaction to your merchants' ships; not only to their content, but to their rejoicing. I believe you will easily know it is so,—an honorable peace. You have the Sound open; which used to be obstructed. That which was and is the strength of this nation, the shipping, will now be supplied thence. And whereas you were glad to have anything of that kind at second hand, you have now all manner of commerce there, and at as much freedom as the Dutch themselves, who used to be the carriers and venders of it to us; and at the same rates and tolls; and I think, by that peace, the said rates now fixed upon can not be raised to you in future.

You have a peace likewise with the crown of Portugal; which peace, tho it hung long in

hand, yet is lately concluded. It is a peace which, your merchants make us believe, is of good concernment to their trade; the rate of insurance to that country having been higher, and so the profit which could bear such rate, than to other places. And one thing hath been obtained in this treaty which never before was since the Inquisition was set up here,—that our people which trade thither have liberty of conscience,—liberty to worship in chapels of their own.

Indeed, peace is, as you were well told today, desirable with all men, as far as it may be had with conscience and honor! We are upon a treaty with France. And we may say this, that if God give us honor in the eyes of the nations about us, we have reason to bless Him for it, and so to own it. And I dare say that there is not a nation in Europe but is very willing to ask a good understanding with you.

I am sorry I am thus tedious: but I did judge that it was somewhat necessary to acquaint you with these things. And things being so, I hope you will not be unwilling to hear a little again of the sharp as well as of the sweet! And I should not be faithful to you, nor to the interest of these nations which you and I serve, if I did not let you know all.

As I said before, when this government was undertaken, we were in the midst of those domestic diversions and animosities and scatterings; engaged also with those foreign enemies

round about us at such a vast charge—£120,000 a month for the very fleet, which sum was the very utmost penny of your assessments. Aye; and then all your treasure was exhausted and spent when this government was undertaken: all accidental ways of bringing in treasure were, to a very inconsiderable sum, consumed,—the forfeited lands sold; the sums on hand spent; rents, fee-farms, delinquents' lands, king's, queen's, bishops', dean-and-chapters' lands, sold. These were spent when this government was undertaken. I think it is my duty to let you know so much. And that is the reason why the taxes do yet lie so heavy upon the people—of which we have abated £30,000 a month for the next three months. Truly I thought it my duty to let you know, that tho God hath dealt thus bountifully with you, yet these are but entrances and doors of hope, whereby, through the blessing of God, you may enter into rest and peace. But you are not yet entered!

You were told to-day of a people brought out of Egypt toward the land of Canaan; but through unbelief, murmuring, repining, and other temptations and sins wherewith God was provoked, they were fain to come back again, and linger many years in the wilderness before they came to the place of rest. We are thus far, through the mercy of God. We have cause to take notice of it that we are not brought into misery, not totally wrecked, but have, as I

said before, a door of hope open. And I may say this to you: If the Lord's blessing and His presence go along with the management of affairs at this meeting, you will be enabled to put the top-stone to the work and make the nation happy. But this must be by knowing the true state of affairs! You are yet like the people under circumcision, but raw. Your peaces are but newly made. And it is a maxim not to be despised, "Tho peace be made, yet it is interest that keeps peace";—and I hope you will not trust such peace except so far as you see interest upon it. But all settlement grows stronger by mere continuance. And therefore I wish that you may go forward and not backward; and in brief that you may have the blessing of God upon your endeavors! It is one of the great ends of calling this Parliament that the ship of the commonwealth may be brought into a safe harbor; which, I assure you, it will not be, without your counsel and advice.

You have great works upon your hands. You have Ireland to look unto. There is not much done to the planting thereof, tho some things leading and preparing for it are. It is a great business to settle the government of that nation upon fit terms, such as will bear that work through. You have had laid before you some considerations intimating your peace with several foreign states. But yet you have not made peace with all. And if they should see we do not manage our affairs with that wisdom which

becomes us,—truly we may sink under disadvantages, for all that is done. And our enemies will have their eyes open, and be revived, if they see animosities among us; which indeed will be their great advantage.

I do therefore persuade you to a sweet, gracious, and holy understanding of one another and of your business, concerning which you had so good counsel this day; which as it rejoiced my heart to hear, so I hope the Lord will imprint it upon your spirits,—wherein you shall have my prayers.

Having said this, and perhaps omitted many other material things through the frailty of my memory, I shall exercise plainness and freeness with you; and say that I have not spoken these things as one who assumes to himself dominion over you; but as one who doth resolve to be a fellow servant with you to the interest of these great affairs and of the people of these nations. I shall trouble you no longer; but desire you to repair to your House, and to exercise your own liberty in the choice of a Speaker, that so you may lose no time in carrying on your work.

VANE

I

AGAINST RICHARD CROMWELL[1]

(1659)

Born in 1612, died in 1662; came to Massachusetts in 1635; Governor of Massachusetts 1636–1637; returned to England and entered Parliament in 1640; made a Commissioner to negotiate the Solemn League and Covenant with Scotland in 1643; member of Council of State in 1649; imprisoned for an attack on the Protectorate of Cromwell in 1656; arrested and executed on a charge of treason in 1660.

AMONG all the people of the universe, I know none who have shown so much zeal for the liberty of their country as the English at this time have done;—they have, by the help of Divine Providence, overcome all obstacles, and have made themselves free. We have driven away the hereditary tyranny of the house of Stuart, at the expense of much blood and treasure, in hopes of enjoying hereditary liberty, after having shaken off the yoke of kingship; and there is not a man among us who could have imagined that any person would be so bold as to dare to attempt the ravishing from us that freedom which cost us so much blood and so much labor.

[1] Richard Cromwell was Oliver's son and his successor as Protector. Vane's speech was delivered in Parliament in 1659.

But so it happens, I know not by what misfortune, we are fallen into the error of those who poisoned the Emperor Titus to make room for Domitian; who made away Augustus that they might have Tiberius; and changed Claudius for Nero. I am sensible these examples are foreign from my subject, since the Romans in those days were buried in lewdness and luxury, whereas the people of England are now renowned all over the world for their great virtue and discipline; and yet—suffer an idiot, without courage, without sense,—nay, without ambition —to have dominion in a country of liberty!

One could bear a little with Oliver Cromwell, tho, contrary to his oath of fidelity to the Parliament, contrary to his duty to the public, contrary to the respect he owed that venerable body from whom he received his authority, he usurped the government. His merit was so extraordinary, that our judgments, our passions might be blinded by it. He made his way to empire by the most illustrious actions; he had under his command an army that had made him conqueror, and a people that had made him their general. But, as for Richard Cromwell, his son, who is he? What are his titles? We have seen that he had a sword by his side; but did he ever draw it? And what is of more importance in this case, is he fit to get obedience from a mighty nation, who could never make a footman obey him? Yet, we must recognize this man as our king, under the style of

protector!—a man without birth, without courage, without conduct! For my part, I declare, sir, it shall never be said that I made such a man my master!

II

AT HIS TRIAL FOR HIGH TREASON[1]

(1662)

I AM so far satisfied in my conscience and understanding that it neither is nor can be treason, either against the law of nature, or the law of the land, either *malum per se,* or *malum prohibitum*; that on the contrary, it is the duty I owed to God the Universal King, and to his majesty that now is, and to the Church and people of God in these nations, and to the innocent blood of all that have been slain in this quarrel. Nothing, it seems, will now serve, unless by the condemnation passed upon my person, they be rendered to posterity murderers and rebels, and that upon record in a court of justice in Westminster Hall. And this would inevitably have followed if I had voluntarily given up this cause, without asserting their and

[1] Addressed to the Court of King's Bench before which Vane, charged with high treason, was arraigned on June 2, 1662. Found guilty four days later, he was executed on June 14. "In all things," says Pepys, "he appeared the most resolved man that ever died in that manner." Abridged.

my innocency; by which I should have pulled that blood upon my own head, which now I am sure lies at the door of others, and in particular of those that knowingly and precipitately shall imbrue their hands in my innocent blood, under whatsover form or pretext of justice.

My case is evidently new and unusual, that which never happened before; wherein there is not only much of God and of His glory, but all that is dear and of true value to all the good people in these three nations. And, as I have said, it can not be treason against the law of nature since the duties of the subjects in relation to their sovereigns and superiors, from the highest to the lowest, are owned and conscientiously practised and yielded by those that are the asserters of this cause.

Nor can it be treason within the statute of Edward III., since, besides, what hath been said of no king in possession, and of being under powers regnant, and kings *de facto*, as also of the fact in its own nature, and the evidence as to overt acts pretended, it is very plain it can not possibly fall within the purview of that statute. For this case, thus circumstantiated, as before declared, is no act of any private person, of his own head, as that statute intends; nor in relation to the king there meant, that is presumed to be in the exercise of his royal authority, in conjunction with the law and the two houses of Parliament, if they be sitting, as the fundamental constitutions of the government do require.

My lords, if I have been free and plain with you in this matter, I beg your pardon; for it concerns me to be so, and something more than ordinarily urgent, where both my estate and life are in such eminent peril; nay, more than my life, the concerns of thousands of lives are in it, not only of those that are in their graves already, but of all posterity in time to come. Had nothing been in it but the care to preserve my own life, I needed not have stayed in England, but might have taken my opportunity to withdraw myself into foreign parts, to provide for my own safety. Nor needed I to have been put upon pleading, as now I am, for an arrest of judgment; but might have watched upon advantages that were visible enough to me, in the managing of my trial, if I had consulted only the preservation of my life or estate.

No, my lords, I have otherwise learned Christ, than to fear them that can but kill the body, and have no more that they can do. I have also taken notice, in the little reading that I have had of history, how glorious the very heathen have rendered their names to posterity in the contempt they have showed of death—when the laying down of their lives has appeared to be their duty —from the love which they have owed to their country.

SIDNEY

SPEECH ON THE SCAFFOLD[1]

(1683)

Born in 1622, died in 1683; wounded at the Battle of Marston in 1644; elected to Parliament in 1645; Lieutenant-General of horse in Ireland in 1646; Counselor of State in 1659; lived on the Continent after the Restoration until 1677; falsely arrested and condemned to death for high treason in 1683.

MEN, BRETHREN, AND FATHERS; FRIENDS, COUNTRYMEN, AND STRANGERS:—It may be expected that I should now say some great matters unto you; but the rigor of the season and the infirmities of my age, increased by a close imprisonment of above five months, do not permit me. Moreover, we live in an age that maketh truth pass for treason; I dare not say anything contrary unto it, and the ears of those that are about me will probably be found too tender to hear it. My trial and condemnation sufficiently evidence this.

West, Rumsey, and Keyling, who were brought

[1] Spoken in London on the scaffold, December 7, 1683. Sidney (Algernon) was tried at King's Bench before the notorious Jeffreys who, says C. H. Firth, "wrangled with the prisoner and browbeat him in his usual fashion." When Sidney came to the scaffold, Evelyn says, "he told them only that he had made his peace with God; that he came not thither to talk but to die; put a paper into the sheriff's hands and another into a friend's; said one prayer as short as a grace, laid down his neck and bid the executioner do his office."

to prove the plot[1] said no more of me than that they knew me not; and some others equally unknown to me had used my name, and that of some others, to give a little reputation unto their designs. The Lord Howard is too infamous by his life, and the many perjuries not to be denied, or rather sworn by himself, to deserve mention; and being a single witness he would be of no value, tho he had been of unblemished credit, or had not seen and confessed that the crimes committed by him would be pardoned only for committing more; and even the pardon promised could not be obtained till the drudgery of swearing was over.

This being laid aside, the whole matter is reduced to the papers said to be found in my closet by the king's officers, without any other proof of their being written by me, than what is taken from suppositions upon the similitude of a hand that is easily counterfeited, and which hath been lately declared in the Lady Carr's case to be no lawful evidence in criminal causes. But if I had been seen to write them, the matter would not be much altered. They plainly appear to relate unto a large treatise written long since in answer to Filmer's book, which, by all intelligent men, is thought to be grounded upon wicked principles, equally pernicious unto magistrates and peo-

[1] The Rye House plot of 1682-83 was a conspiracy to kill Charles II. and his brother, the Duke of York, afterward James II., and thus may be said to have anticipated the Revolution of 1688. It took its name from a house in Hertfordshire where the conspirators met.

ple. If he might publish unto the world his opinion: that all men are born under a necessity derived from the laws of God and nature, to submit unto an absolute kingly government, which could be restrained by no law or oath; and that he that hath the power, whether he came unto it by creation, election, inheritance, usurpation, or any other way, had the right; and none must oppose his will, but the persons and estates of his subjects must be indispensably subject unto it; I know not why I might not have published my opinion to the contrary, without the breach of any law I have yet known. I might as freely as he have declared publicly my thoughts, and the reasons upon which they were grounded; and I am persuaded to believe that God has left nations unto the liberty of setting up such governments as best please themselves.

The magistrates are set up for the good of nations, not nations for the honor and glory of magistrates; that the right and power of magistrates in every country is that which the laws of that country made it to be; that those laws were to be observed, and the oaths taken by them, having the force of a contract between magistrate and people, could not be violated without danger of dissolving the whole fabric; that usurpation could give no right, and the most dangerous of all enemies unto kings were they, who, raising their power to an exorbitant height, allowed unto usurpers all the rights belonging unto it; that such usurpations being seldom compassed without the slaughter of the reigning person, or fam-

ily, the worst of all villains was thereby rewarded with the most glorious privileges; that if such doctrines were received, they would stir up men to the destruction of princes with more violence than all the passions that have hitherto raged in the hearts of the most unruly; that none could be safe, if such a reward were proposed unto any that could destroy them; that few would be so gentle as to spare even the best, if by their destruction a vile usurper could become God's anointed and by the most execrable wickedness invest himself with that divine character.

By these means I am brought to this place. The Lord forgive these practises, and avert the evils that threaten the nation from them. The Lord sanctify these my sufferings unto me, and tho I fall as a sacrifice unto idols, suffer not idolatry to be established in the land. Bless Thy people and save them. Defend Thy own cause, and defend those who defend it. Stir up such as are faint, direct those that are willing, confirm those that waver, give wisdom and integrity unto all. Order all things so as may most redound unto Thine own glory. Grant that I may die glorifying Thee for all Thy mercies, and that at the last Thou hast permitted me to be singled out as a witness of Thy truth; and even by the confession of my opposers, for that old cause in which I was from my youth engaged[1] and for which Thou hast often and wonderfully declared Thyself.

[1] Sidney was only twenty-two years of age at the battle of Marston Moor, where he "charged with much gallantry in the head of my Lord Manchester's regiment of horse and came off with many wounds, the true badges of his honor."

RUMBOLD

SPEECH ON THE SCAFFOLD[1]

(1685)

Born about 1622, died in 1685; served under Cromwell at Dunbar and Worcester; one of the guard about the scaffold of Charles I.; member of the Rye House Conspiracy in 1682; indicted for treason but escaped; served in Scotland under the Earl of Argyle in 1685; there captured, tried, condemned, and executed.

It is for all men that come into the world once to die; and after death the judgment! And since death is a debt that all of us must pay, it is but a matter of small moment what way it be done. Seeing the Lord is pleased in this manner to take me to Himself, I confess, something hard to flesh and blood, yet blessed be His name, who hath made me not only willing, but thankful for His honoring me to lay down the life He gave, for His name; in which, were every hair in this head and beard of mine a life, I should joyfully sacrifice them for it, as I do this. Providence having brought me hither, I think it most necessary to clear myself of some aspersions laid upon

[1] Delivered in Edinburgh. Rumbold was captured after having been wounded and then separated from his companions in arms. An immediate trial had been ordered that he might be condemned before he died of his wounds. He was found guilty on June 26, 1685, sentenced to be executed the same afternoon, and was drawn and quartered, the quarters being exposed on the gates of English towns.

my name; and, first, that I should have had so horrid an intention of destroying the king and his brother.

It was also laid to my charge that I was anti-monarchical. It was ever my thoughts that kingly government was the best of all where justly executed; I mean, such as it was by our ancient laws—that is, a king, and a legal, free-chosen Parliament—the king having, as I conceive, power enough to make him great; the people also as much property as to make them happy; they being, as it were, contracted to one another! And who will deny me that this was not the justly constituted government of our nation? How absurd is it, then, for men of sense to maintain that tho the one party of his contract break all conditions, the other should be obliged to perform their part? No; this error is contrary to the law of God, the law of nations, and the law of reason.

But as pride hath been the bait the devil hath caught most by ever since the creation, so it continues to this day with us. Pride caused our first parents to fall from the blessed state wherein they were created—they aiming to be higher and wiser than God allowed, which brought an everlasting curse on them and their posterity. It was pride caused God to drown the old world. And it was Nimrod's pride in building Babel that caused that heavy curse of division of tongues to be spread among us, as it is at this day, one of the greatest afflictions the Church of God groan-

eth under, that there should be so many divisions during their pilgrimage here; but this is their comfort that the day draweth near where, as there is but one shepherd, there shall be but one sheepfold. It was, therefore, in the defense of this party, in their just rights and liberties, against popery and slavery![1] I die this day in defense of the ancient laws and liberties of these nations; and tho God, for reasons best known to Himself, hath not seen it fit to honor us, as to make us the instruments for the deliverance of His people, yet as I have lived, so I die in the faith that He will speedily arise for the deliverance of His Church and people. And I desire of all you to prepare for this with speed. I may say this is a deluded generation, veiled with ignorance, that tho popery and slavery be riding in upon them, do not perceive it; tho I am sure there was no man born marked of God above another, for none comes into the world with a saddle on his back, neither any booted and spurred to ride him. Not but that I am well satisfied that God hath wisely ordered different stations for men in the world, as I have already said; kings having as much power as to make them great and the people as much property as to make them happy. And to conclude, I shall only add my wishes for the salvation of all men who were created for that end.

[1] At this point Rumbold was interrupted by drum beating. He said he would say no more on that subject, "since they were so disingenuous as to interrupt a dying man."

BUNYAN

THE HEAVENLY FOOTMAN[1]

(1698)

Born in 1628, died 1688; in the army from 1644 to 1646; became a Traveling Preacher in 1657; arrested in 1660 and, except for a brief interval, confined until 1672 in jail, where he wrote "The Pilgrim's Progress"; licensed to preach in 1672, and Pastor at Bedford until his death.

It is an easy matter for a man to run hard for a spurt, for a furlong, for a mile or two: Oh, but to hold out for a hundred, for a thousand, for ten thousand miles!—that man that doth this, he must look to meet with cross, pain, and wearisomeness to the flesh, especially if, as he goeth, he meeteth with briers and quagmires, and other encumbrances that make his journey so much the more painful.

Nay, do you not see with your eyes daily, that perseverance is a very great part of the Cross? Why else do men so soon grow weary? I could point out a many, that after they had followed the ways of God about a twelvemonth, others it may be two, three, or four (some more, and some less) years, they have been beat out of

[1] Bunyan's sermon, "The Heavenly Footman," was first published in 1698. His writings were collected in 1736, Samuel Wilson being the editor. Another edition in six volumes, prepared by Alexander Hogg, was issued in 1780, another in three volumes by G. Offor in 1853, and another in four volumes by the Rev. H. Stebbins in 1859.

wind, have taken up their lodging and rest before they have gotten half way to heaven, some in this, some in that sin, and have secretly, nay, sometimes openly, said that the way is too straight, the race too long, the religion too holy—I can not hold out, I can go no further.

One of the great reasons why men and women do so little regard the other world is because they see so little of it; and the reason why they see so little of it is because they have their understanding darkened. And, therefore, saith Paul, "Do not you believers walk as do other Gentiles, even in the vanity of their minds having their understanding darkened, being alienated from the life of God through the ignorance (or foolishness) that is in them, because of the blindness of their heart." Walk not as those, run not with them; alas, poor souls, they have their understandings darkened, their hearts blinded, and that is the reason they have such undervaluing thoughts of the Lord Jesus Christ and the salvation of their souls. For when men do come to see the things of another world, what a God, what a Christ, what a heaven, and what an eternal glory there is to be enjoyed; also, when they see that it is possible for them to have a share in it, I tell you it will make them run through thick and thin to enjoy it.

Your self-willed people, nobody knows what to do with them: we used to say, "He will have his own will, do all what you can." Indeed, to have such a will for heaven is an admirable ad-

vantage to a man that undertaketh a race thither; a man that is resolved, and hath his will fixed; saith he, "I will do my best to advantage myself, I will do my worst to hinder my enemies, I will not give out as long as I can stand, I will have it or I will lose my life; tho He slay me, yet will I trust in Him. I will not let thee go except thou bless me." I will, I will, I will, O this blessed inflamed will for heaven! What is it like? If a man be willing, then any argument shall be matter of encouragement; but if unwilling, then any argument shall give discouragement. This is seen both in saints and sinners; in them that are the children of God, and also those that are the children of the devil. As,

1. The saints of old, they being willing and resolved for heaven, what could stop them? Could fire and fagot, sword or halter, stinking dungeons, whips, bears, bulls, lions, cruel rackings, stoning, starving, nakedness? "And in all these things they were more than conquerors, through Him that loved them," who had also made them "willing in the day of His power."

2. See again, on the other side, the children of the devil, because they are not willing, how many shifts and starting-holes they will have. I have married a wife; I have a farm; I shall offend my landlord; I shall offend my master; I shall lose my trading; I shall lose my pride, my pleasures; I shall be mocked and scoffed; therefore I dare not come. I, saith another, will stay till I am older, till my children are out, till I am gotten

a little aforehand in the world, till I have done this and that, and the other business: but, alas! the thing is, they are not willing; for were they but soundly willing, these, and a thousand such as these, would hold them no faster than the cords held Samson, when he broke them like burnt flax.

I tell you the will is all; that is one of the chief things which turns the wheel either backward or forward; and God knoweth that full well, and so likewise doth the devil, and therefore they both endeavor very much to strengthen the will of their servants. God, He is for making of His a willing people to serve Him; and the devil, he doth what he can to possess the will and affection of those that are his with love to sin; and therefore when Christ comes close to the matter, indeed, saith He, "You will not come to Me. How often would I have gathered you as a hen doth her chickens, but you would not." The devil had possessed their wills, and so long he was sure enough of them. Oh, therefore, cry hard to God to inflame thy will for heaven and Christ; thy will, I say, if that be rightly set for heaven, thou wilt not be beat off with discouragements; and this was the reason that when Jacob wrestled with the angel, tho he lost a limb, as it were, and the hollow of his thigh was put out of joint as he wrestled with him, yet, saith he, "I will not," mark, "I will not let thee go except thou bless me."

Get thy will tipped with the heavenly grace, and

resolution against all discouragements, and then thou goest full speed for heaven; but if thou falter in thy will, and be not found there, thou wilt run hobbling and halting all the way thou runnest, and also to be sure thou wilt fall short at last. The Lord give thee a will and a courage.

WALPOLE

ON HIS PROPOSED REMOVAL FROM OFFICE[1]

(1741)

Born in 1676, died in 1745; entered Parliament in 1701; became a Whig leader and Secretary of War in 1708; expelled from Parliament and sent to the Tower in 1712; returned to Parliament in 1713; Prime Minister 1715–1717; again Prime Minister 1721–1742.

It has been observed by several gentlemen, in vindication of this motion, that if it should be carried, neither my life, liberty, nor estate will be affected. But do the honorable gentlemen consider my character and reputation as of no moment? Is it no imputation to be arraigned before this House, in which I have sat forty years, and to have my name transmitted to posterity with disgrace and infamy? I will not conceal my sentiments that to be named in Parliament as a subject of inquiry is to me a matter of great concern. But I have the satisfaction, at the same time, to reflect that the impression to be

[1] Delivered in the House of Commons in February, 1741. Abridged. Among other things Walpole was accused of having made himself "sole and prime minister," which at that time was regarded as an invasion of the rights of his colleags. The motion for his removal was lost by a vote of 106 for to 290 against it.

made depends upon the consistency of the charge and the motives of the prosecutors.

My great and principal crime is my long continuance in office; or, in other words, the long exclusion of those who now complain against me. This is the heinous offense which exceeds all others. I keep from them the possession of that power, those honors, and those emoluments, to which they so ardently and pertinaciously aspire. I will not attempt to deny the reasonableness and necessity of a party war; but in carrying on that war all principles and rules of justice should not be departed from. The Tories must confess that the most obnoxious persons have felt few instances of extra-judicial power. Wherever they have been arraigned, a plain charge has been exhibited against them. They have had an impartial trial and have been permitted to make their defense. And will they, who have experienced this fair and equitable mode of proceeding, act in direct opposition to every principle of justice and establish this fatal precedent of parliamentary inquisition? Whom would they conciliate by a conduct so contrary to principle and precedent?

Gentlemen have talked a great deal of patriotism. A venerable word, when duly practised. But I am sorry to say that of late it has been so much hackneyed about that it is in danger of falling into disgrace. The very idea of true patriotism is lost, and the term has been prostituted to the very worst of purposes. A patriot, sir! Why, patriots spring up like mushrooms! I

could raise fifty of them within the four-and-twenty hours. I have raised many of them in one night. It is but refusing to gratify an unreasonable or an insolent demand, and up starts a patriot. I have never been afraid of making patriots; but I disdain and despise all their efforts. This pretended virtue proceeds from personal malice and disappointed ambition. There is not a man among them whose particular aim I am not able to ascertain, and from what motive they have entered into the lists of opposition.

I shall now consider the articles of accusation which they have brought against me, and which they have not thought fit to reduce to specific charges; and I shall consider these in the same order as that in which they were placed by the honorable member who made the motion: first, in regard to foreign affairs; secondly, to domestic affairs; and, thirdly, to the conduct of the war.

As to foreign affairs, I must take notice of the uncandid manner in which the gentlemen on the other side have managed the question by blending numerous treaties and complicated negotiations into one general mass.

To form a fair and candid judgment of the subject it becomes necessary not to consider the treaties merely insulated, but to advert to the time in which they were made, to the circumstances and situation of Europe when they were made, to the peculiar situation in which I stand,

and to the power which I possessed. I am called repeatedly and insidiously prime and sole minister. Admitting, however, for the sake of argument, that I am prime and sole minister in this country, am I, therefore, prime and sole minister of all Europe? Am I answerable for the conduct of other countries as well as for that of my own? Many words are not wanting to show that the particular view of each court occasioned the dangers which affected the public tranquillity; yet the whole is charged to my account. Nor is this sufficient. Whatever was the conduct of England, I am equally arraigned. If we maintained ourselves in peace, and took no share in foreign transactions, we are reproached for tameness and pusillanimity. If, on the contrary, we interfered in these disputes, we are called Don Quixotes, and dupes to all the world. If we contracted guarantees, it was asked why is the nation wantonly burdened? If guarantees were declined, we were reproached with having no allies.

I now come, sir, to the second head—the conduct of domestic affairs. And here a most heinous charge is made, that the nation has been burdened with unnecessary expenses for the sole purpose of preventing the discharge of our debts and the abolition of taxes. But this attack is more to the dishonor of the whole cabinet council than to me. If there is any ground for this imputation, it is a charge upon king, lords and commons, as corrupted or imposed upon. And

they have no proof of these allegations, but affect to substantiate them by common fame and public notoriety!

No expense has been incurred but what has been approved of and provided for by Parliament. The public treasure has been duly applied to the uses to which it was appropriated by Parliament, and regular accounts have been annually laid before Parliament, of every article of expense. If by foreign accidents, by the disputes of foreign states among themselves, or by their designs against us, the nation has often been put to an extraordinary expense, that expense can not be said to have been unnecessary; because, if by saving it we had exposed the balance of power to danger, or ourselves to an attack, it would have cost, perhaps, a hundred times that sum before we could recover from that danger or repel that attack.

In all such cases there will be a variety of opinions. I happened to be one of those who thought all these expenses necessary, and I had the good fortune to have the majority of both houses of Parliament on my side. But this, it seems, proceeded from bribery and corruption. Sir, if any one instance had been mentioned, if it had been shown that I ever offered a reward to any member of either House, or ever threatened to deprive any member of his office or employment, in order to influence his vote in Parliament, there might have been some ground for this charge. But when it is so generally laid I do

not know what I can say to it unless it be to deny it as generally and as positively as it has been asserted. And, thank God! till some proof be offered, I have the laws of the land as well as the laws of charity in my favor.

Some members of both Houses have, it is true, been removed from their employments under the Crown; but were they ever told, either by me or by any other of his majesty's servants, that it was for opposing the measures of the administration in Parliament? They were removed because his majesty did not think fit to continue them longer in his service. His majesty had a right so to do; and I know no one that has a right to ask him, "What doest thou?" If his majesty had a mind that the favors of the crown should circulate, would not this of itself be a good reason for removing any of his servants? Would not this reason be approved of by the whole nation, except those who happen to be the present possessors? I can not, therefore, see how this can be imputed as a crime, or how any of the king's ministers can be blamed for his doing what the public has no concern in; for if the public be well and faithfully served it has no business to ask by whom.

I shall now advert to the third topic of accusation—the conduct of the war.[1] I have already stated in what manner and under what circum-

[1] The War of the Austrian Succession. Frederick the Great had invaded Silesia the year before the date of this speech, and was soon to win the important battle of Mollwitz.

stances hostilities commenced; and as I am neither general nor admiral—as I have nothing to do either with our navy or army—I am sure that I am not answerable for the prosecution of it. But were I to answer for everything no fault could, I think, be found with my conduct in the prosecution of the war. It has from the beginning been carried on with as much vigor and as great care of our trade as was consistent with our safety at home and with the circumstances we were in at the beginning of the war. If our attacks upon the enemy were too long delayed, or if they have not been so vigorous or so frequent as they ought to have been, those only are to blame who have for many years been haranging against standing armies; for, without a sufficient number of regular troops in proportion to the numbers kept up by our neighbors, I am sure we can neither defend ourselves nor offend our enemies. On the supposed miscarriages of the war, so unfairly stated and so unjustly imputed to me, I could, with great ease, frame an incontrovertible defense. But as I have trespassed so long on the time of the House I shall not weaken the effect of that forcible exculpation so generously and disinterestedly advanced by the right honorable gentleman who so meritoriously presides at the admiralty.

If my whole administration is to be scrutinized and arraigned, why are the most favorable parts to be omitted? If facts are to be accumulated on one side, why not on the other? And why

may not I be permitted to speak in my own favor? Was I not called by the voice of the king and the nation to remedy the fatal effects of the South Sea project[1] and to support declining credit? Was I not placed at the head of the treasury when the revenues were in the greatest confusion? Is credit revived, and does it now flourish? Is it not at an incredible height, and if so, to whom must that circumstance be attributed? Has not tranquillity been preserved both at home and abroad, notwithstanding a most unreasonable and violent opposition? Has the true interest of the nation been pursued, or has trade flourished? Have gentlemen produced one instance of this exorbitant power; of the influence which I extend to all parts of the nation; of the tyranny with which I oppress those who oppose, and the liberality with which I reward those who support me? But having first invested me with a kind of mock dignity, and styled me a prime minister, they impute to me an unpardonable abuse of that chimerical authority which they only have created and conferred.

If they are really persuaded that the army is annually established by me, that I have the sole disposal of posts and honors, that I employ this power in the destruction of liberty and the diminution of commerce, let me awaken them from their delusion. Let me expose to their view the

[1] The South Sea Bubble had exploded in 1720, ruining thousands of families. Walpole became prime minister for the second time in 1721.

real condition of the public weal. Let me show them that the crown has made no encroachments, that all supplies have been granted by Parliament, that all questions have been debated with the same freedom as before the fatal period in which my counsels are said to have gained the ascendency—an ascendency from which they deduce the loss of trade, the approach of slavery, the preponderance of prerogative, and the extension of influence. But I am far from believing that they feel those apprehensions which they so earnestly labor to communicate to others; and I have too high an opinion of their sagacity not to conclude that, even in their own judgment, they are complaining of grievances that they do not suffer, and promoting rather their private interest than that of the public.

What is this unbounded sole power which is imputed to me? How has it discovered itself, or how has it been proved? What have been the effects of the corruption, ambition, and avarice with which I am so abundantly charged?

Have I ever been suspected of being corrupted? A strange phenomenon, a corrupter himself not corrupt! Is ambition imputed to me? Why then do I still continue a commoner?—I, who refused a white staff and a peerage. I had, indeed, like to have forgotten the little ornament about my shoulders [the garter], which gentlemen have so repeatedly mentioned in terms of sarcastic obloquy. But surely, tho this may be regarded with envy or indignation in another

place, it can not be supposed to raise any resentment in this House, where many may be pleased to see those honors which their ancestors have worn, restored again to the Commons.

Have I given any symptoms of an avaricious disposition? Have I obtained any grants from the crown since I have been placed at the head of the treasury? Has my conduct been different from that which others in the same station would have followed? Have I acted wrong in giving the place of auditor to my son and in providing for my own family? I trust that their advancement will not be imputed to me as a crime unless it shall be proved that I placed them in offices of trust and responsibility for which they were unfit.

But while I unequivocally deny that I am sole and prime minister, and that to my influence and direction all the measures of the government must be attributed, yet I will not shrink from the responsibility which attaches to the post I have the honor to hold; and should, during the long period in which I have sat upon this bench, any one step taken by government be proved to be either disgraceful or disadvantageous to the nation, I am ready to hold myself accountable.

To conclude, sir, tho I shall always be proud of the honor of any trust or confidence from his majesty, yet I shall always be ready to remove from his councils and presence when he thinks fit; and therefore I should think myself very little concerned in the event of the present ques-

tion if it were not for the encroachment that will thereby be made upon the prerogatives of the crown. But I must think that an address to his majesty to remove one of his servants, without so much as alleging any particular crime against him, is one of the greatest encroachments that was ever made upon the prerogatives of the crown. And therefore, for the sake of my master, without any regard for my own, I hope all those that have a due regard for our constitution and for the rights and prerogatives of the crown, without which our constitution can not be preserved, will be against this motion.

CHESTERFIELD

AGAINST THE GIN BILL OF THE MINISTRY [1]

(1743)

Born in 1694, died in 1773; having occupied several diplomatic positions, served as Lord Lieutenant of Ireland in 1744–1746; his "Letters to His Son," published after his death (in 1774), were not written for publication.

THE bill now under our consideration appears to me to deserve a much closer regard than seems to have been paid to it in the other House, through which it was hurried with the utmost precipitation, and where it passed almost without the formality of a debate. Nor can I think that earnestness with which some lords seem inclined to press it forward here consistent with the importance of the consequences which may with great reason be expected from it.

To desire, my lords, that this bill may be con-

[1] Delivered in the House of Lords, February 15, 1743. Abridged. The Carteret Gin Bill altered the duties on spirituous liquors and granted licenses to retailers. Doctor Johnson contributed a report of this speech to *The Gentleman's Magazine* for November, 1743, and claimed in the main to have composed the speech himself. For a period of about two years Johnson in this way reported Parliamentary speeches for *The Gentleman's Magazine*. Notes of speeches were made for him by persons employed to do so, and from these notes he composed the speeches. To whomever credit belongs for this speech, it remains a charming specimen of the best English of the period.

sidered in a committee, is only to desire that it may gain one step without opposition; that it may proceed through the forms of the House by stealth; and that the consideration of it may be delayed till the exigencies of the government shall be so great as not to allow time for raising the supplies by any other method.

By this artifice, gross as it is, the patrons of this wonderful bill hope to obstruct a plain and open detection of its tendency. They hope, my lords, that the bill shall operate in the same manner with the liquor which it is intended to bring into more general use; and that, as those who drink spirits are drunk before they are well aware that they are drinking, the effects of this law shall be perceived before we know that we have made it. Their intent is, to give us a dram of policy which is to be swallowed before it is tasted, and which, when once it is swallowed, will turn our heads.

To pretend, my lords, that the design of this bill is to prevent or diminish the use of spirits is to trample on common sense and to violate the rules of decency as well as of reason. For when did any man hear that a commodity was prohibited by licensing its sale, or that to offer and refuse is the same action?

It is indeed pleaded that it will be made dearer by the tax which is proposed, and that the increase of the price will diminish the number of purchasers; but it is at the same time expected that this tax shall supply the expense

of a war on the continent. It is asserted, therefore, that the consumption of spirits will be hindered; and yet that it will be such as may be expected to furnish from a very small tax, a revenue sufficient for the support of armies, or the reestablishment of the Austrian family,[1] and the repressing of the attempts of France.

Surely, my lords, these expectations are not very consistent; nor can it be imagined that they are both formed in the same head, tho they may be expressed by the same mouth. It is, however, some recommendation of a statesman, when, of his assertions, one can be found reasonable or true; and in this, praise can not be denied to our present ministers. For tho it is undoubtedly false that this tax will lessen the consumption of spirits, it is certainly true that it will produce a very large revenue—a revenue that will not fail but with the people from whose debaucheries it arises.

Our ministers will therefore have the same honor with their predecessors, of having given rise to a new fund; not indeed for the payment of our debts, but for much more valuable purposes—for the cheering of our hearts under oppression, and for the ready support of those debts which we have lost all hopes of paying. They are resolved, my lords, that the nation which no endeavors can make wise, shall, while they are at its head, at least be very merry;

[1] Only a few months before the date of this speech Frederick the Great, by treaty, had finally wrested Silesia from Maria Theresa.

and, since public happiness is the end of government, they seem to imagine that they shall deserve applause by an expedient which will enable every man to lay his cares to sleep, to drown sorrow, and lose in the delights of drunkenness both the public miseries and his own.

Luxury, my lords, is to be taxed, but vice prohibited, let the difficulties in executing the law be what they will. Would you lay a tax on the breach of the ten commandments? Would not such a tax be wicked and scandalous; because it would imply an indulgence to all those who would pay the tax? Is not this a reproach most justly thrown by the Protestants upon the Church of Rome? Was it not the chief cause of the Reformation? And will you follow a precedent which brought reproach and ruin upon those that introduced it? This is the very case now before you. You are going to lay a tax, and consequently to indulge a sort of drunkenness, which almost necessarily produces a breach of every one of the ten commandments. Can you expect the reverend bench will approve of this? I am convinced they will not; and therefore I wish I had seen it full upon this occasion. I am sure I have seen it much fuller upon other occasions, in which religion had no such deep concern.

Surely, my lords, men of such unbounded benevolence as our present ministers deserve such honors as were never paid before; they deserve to bestride a butt upon every sign-post in

the city, or to have their figures exhibited as tokens where this liquor is to be sold by the license which they have procured. They must at least be remembered to future ages as the "happy politicians" who, after all expedients for raising taxes had been employed, discovered a new method of draining the last relics of the public wealth, and added a new revenue to the government. Nor will those who shall hereafter enumerate the several funds now established among us, forget, among the benefactors to their country, the illustrious authors of the Drinking Fund.

May I be allowed, my lords, to congratulate my countrymen and fellow subjects upon the happy times which are now approaching, in which no man will be disqualified from the privilege of being drunk; when all discontent and disloyalty shall be forgotten, and the people, tho now considered by the ministry as enemies, shall acknowledge the leniency of that government under which all restraints are taken away?

But, to a bill for such desirable purposes, it would be proper, my lords, to prefix a preamble, in which the kindness of our intentions should be more fully explained, that the nation may not mistake our indulgence for cruelty, not consider their benefactors as their persecutors. If, therefore, this bill be considered and amended (for why else should it be considered?) in a committee, I shall humbly propose that it shall be introduced in this manner:

Whereas the designs of the present ministry, whatever they are, can not be executed without a great number of mercenaries, which mercenaries can not be hired without money; and whereas the present disposition of this nation to drunkenness inclines us to believe that they will pay more cheerfully for the undisturbed enjoyment of distilled liquors than for any other concession that can be made by the government: be it enacted by the King's most excellent Majesty, that no man shall hereafter be denied the right of being drunk on the following conditions.

The noble lord has, indeed, admitted that this bill may not be found sufficiently coercive, but gives us hopes that it may be improved and enforced another year, and persuades us to endeavor a reformation of drunkenness by degrees, and, above all, to beware at present of hurting the manufacture.

I am very far, my lords, from thinking that there are, this year, any peculiar reasons for tolerating murder; nor can I conceive why the manufacture should be held sacred now, if it be to be destroyed hereafter. We are, indeed, desired to try how far this law will operate, that we may be more able to proceed with due regard to this valuable manufacture.

With regard to the operation of the law, it appears to me that it will only enrich the government without reforming the people; and I believe there are not many of a different opinion. If any diminution of the sale of spirits be expected from it, it is to be considered that this diminution will, or will not, be such as is desired for the reformation of the people. If

it be sufficient, the manufacture is at an end, and all the reasons against the higher duties are of equal force against this; but if it be not sufficient, we have at least omitted part of our duty, and have neglected the health and virtue of the people.

When I consider, my lords, the tendency of this bill, I find it calculated only for the propagation of diseases, the suppression of industry, and the destruction of mankind. I find it the most fatal engine that ever was pointed at a people; an engine by which those who are not killed will be disabled, and those who preserve their limbs will be deprived of their senses.

This bill, therefore, appears to be designed only to thin the ranks of mankind, and to disburden the world of the multitudes that inhabit it; and is perhaps the strongest proof of political sagacity that our new ministers have yet exhibited. They well know, my lords, that they are universally detested, and that, whenever a Briton is destroyed, they are freed from an enemy; they have therefore opened the floodgates of gin upon the nation that, when it is less numerous, it may be more easily governed.

Other ministers, my lords, who had not attained to so great a knowledge in the art of making war upon their country, when they found their enemies clamorous and bold, used to awe them with prosecutions and penalties, or destroy them like burglars, with prisons and with gibbets. But every age, my lords, produces some

improvement; and every nation, however degenerate, gives birth, at some happy period of time, to men of great and enterprising genius. It is our fortune to be witnesses of a new discovery in politics. We may congratulate ourselves upon being contemporaries with those men who have shown that hangmen and halters are unnecessary in a state and that ministers may escape the reproach of destroying their enemies by inciting them to destroy themselves.

For this purpose, my lords, what could have been invented more efficacious than an establishment of a certain number of shops at which poison may be vended—poison so prepared as to please the palate, while it wastes the strength, and only kills by intoxication? From the first instant that any of the enemies of the ministry shall grow clamorous and turbulent, a crafty hireling may lead him to the ministerial slaughterhouse and ply him with their wonder-working liquor till he is no longer able to speak or think, and, my lords, no man can be more agreeable to our ministers that he can neither speak nor think, except those who speak without thinking.

WESLEY

GOD'S LOVE TO FALLEN MAN[1]

Born in 1703, died in 1791; educated at Oxford; became at Oxford in 1729 the leader of a band of young men who founded Methodism; visited Georgia as a missionary in 1735; began open-air preaching in England in 1739; held the first Methodist Conference in 1744.

How exceedingly common and how bitter is the outcry against our first parent for the mischief which he not only brought upon himself, but entailed upon his latest posterity! It was by his wilful rebellion against God "that sin entered into the world." "By one man's disobedience," as the Apostle observes, the many, as many as were then in the loins of their forefathers, were made, or constituted sinners: not only deprived of the favor of God, but also of His image, of all virtue, righteousness, and true holiness, and sunk partly into the image of the devil, in pride, malice, and all other diabolical tempers; partly into the image of the brute, being fallen under the dominion of brutal passions and groveling appetites. Hence also death entered into the world with all its fore-

[1] A sermon from the text, "Not as the transgression, so is the free gift," Romans 5: 15. Wesley's sermons to the number of one hundred and forty-one, covering the period 1726–90, have been published. His works were first collected by himself in thirty-two volumes in 1771–74.

runners and attendants—pain, sickness, and a whole train of uneasy as well as unholy passions and tempers. "For all this we may thank Adam" has been echoed down from generation to generation.

It were well if the charge rested here: but it is certain it does not. It can not be denied that it frequently glances from Adam to his Creator. Have not thousands, even of those that are called Christians, taken the liberty to call His mercy, if not His justice also, into question, on this very account? Some indeed have done this a little more modestly, in an oblique and indirect manner, but others have thrown aside the mask and asked, "Did not God foresee that Adam would abuse his liberty? And did He not know the baneful consequences which this must naturally have on all his posterity? And why then did He permit that disobedience? Was it not easy for the Almighty to have prevented it?" He certainly did foresee the whole. This can not be denied.

Mankind in general have gained by the fall of Adam a capacity of attaining more holiness and happiness on earth than it would have been possible for them to attain if Adam had not fallen. For if Adam had not fallen Christ had not died. Nothing can be more clear than this: nothing more undeniable: the more thoroughly we consider the point, the more deeply shall we be convinced of it. Unless all the partakers of human nature had received that dead-

ly wound in Adam it would not have been needful for the Son of God to take our nature upon Him. Do you not see that this was the very ground of His coming into the world? "By one man sin entered into the world, and death by sin. And thus death passed upon all" through him "in whom all men sinned." Was it not to remedy this very thing that "the Word was made flesh?" that "as in Adam all died, so in Christ all might be made alive?"

Unless, then, many had been made sinners by the disobedience of one, by the obedience of one many would not have been made righteous. So there would have been no room for that amazing display of the Son of God's love to mankind. There would have been no occasion for His "being obedient unto death, even the death of the cross." It could not then have been said, to the astonishment of all the hosts of heaven, "God so loved the world," yea, the ungodly world, which had no thought or desire of returning to Him, "that He gave His Son" out of His bosom, His only-begotten Son, "to the end that whosoever believeth on Him should not perish, but have everlasting life."

What is the necessary consequence of this? It is this: There could then have been no such thing as faith in God, thus loving the world, giving His only Son for us men and for our salvation. There could have been no such thing as faith in the Son of God "as loving us and giving Himself for us." There could have been no faith in the

Spirit of God as renewing the image of God in our hearts, as raising us from the death of sin unto the life of righteousness. Indeed, the whole privilege of justification by faith could have no existence; there could have been no redemption in the blood of Christ: neither could Christ have been made of God unto us, either "wisdom, righteousness, sanctification, or redemption."

And the same grand blank which was in our faith must likewise have been in our love. We might have loved the Author of our being, the Father of angels and men, as our Creator and Preserver: we might have said, "O Lord, our Governor, how excellent is Thy name in all the earth!" But we could not have loved Him under the nearest and dearest relation "as delivering up His Son for us all." We might have loved the Son of God as being the "brightness of His Father's glory, the express image of His person" (altho this ground seems to belong rather to the inhabitants of heaven than earth). But we could not have loved Him as "bearing our sins in His own body on the tree," and "by that one oblation of Himself once offered, making a full oblation, sacrifice, and satisfaction for the sins of the whole world." We could not have been "made conformable to His death," not "have known the power of His resurrection."

And as our faith, both in God the Father and the Son, receives an unspeakable increase, if not its very being, from this grand event, as does also our love both of the Father and the Son; so

does also our love of our neighbor also, our benevolence to all mankind, which can not but increase in the same proportion with our faith and love of God. For who does not apprehend the force of that inference drawn by the loving Apostle, "Beloved, if God so loved us, we ought also to love one another."

Such gainers may we be by Adam's fall, with regard both to the love of God and of our neighbor. But there is another grand point, which, tho little adverted to, deserves our deepest consideration. By that one act of our first parent, not only "sin entered the world," but pain also, and was alike entailed on his whole posterity. And herein appeared, not only the justice, but the unspeakable goodness of God. For how much good does He continually bring out of this evil! How much holiness and happiness out of pain!

How innumerable are the benefits which God conveys to the children of men through the channel of sufferings, so that it might well be said, "What are termed afflictions in the language of men are in the language of God styled blessings." Indeed, had there been no suffering in the world, a considerable part of religion, yea, and in some respects, the most excellent part, could have had no place therein: since the very existence of it depends on our suffering: so that had there been no pain it could have had no being. Upon this foundation, even our suffering, it is evident all our passive graces are

built; yea, the noblest of all Christian graces, love enduring all things.

What room could there be for trust in God if there was no such thing as pain or danger? Who might not say then, "The cup which my Father had given me, shall I not drink it?" It is by sufferings that our faith is tried, and, therefore, made more acceptable to God. It is in the day of trouble that we have occasion to say, "Tho He slay me, yet will I trust in Him." This is well pleasing to God: that we own Him in the face of danger, in defiance of sorrow, sickness, pain, or death.

Again: Had there been neither natural nor moral evil in the world, what must have become of patience, meekness, gentleness, long-suffering? It is manifested they could have had no being, seeing all these have evil for their object. If therefore evil had never entered into the world, neither could these have had any place in it. For who could have returned good for evil, had there been no evil-doer in the universe? How had it been possible, on that supposition, to overcome evil with good?

It is then we shall be enabled fully to comprehend, not only the advantages which accrue at the present time to the sons of men by the fall of their first parent, but the infinitely greater advantages which they may reap from it in eternity. In order to form some conception of this we may remember the observation of the Apostle, "As one star differeth from another star in glory, so also is the resurrection of the

dead." The most glorious stars will undoubtedly be those who are the most holy; who bear most of that image of God wherein they were created. The next in glory to these will be those who have been most abundant in good works; and next to them, those that have suffered most, according to the will of God.

But what advantages in every one of these respects will the children of God receive in heaven by God's permitting the introduction of pain upon earth in consequence of sin? By occasion of this they attained many holy tempers which otherwise could have had no being: resignation to God, confidence in Him in times of trouble and danger, patience, meekness, gentleness, long-suffering, and the whole train of passive virtues. And on account of this superior holiness they will then enjoy superior happiness.

There is one advantage more that we reap from Adam's fall, which is not unworthy our attention. Unless in Adam all had died, being in the loins of their first parent, every descendant of Adam, every child of man, must have personally answered for himself to God: it seems to be a necessary consequence of this, that if he had once fallen, once violated any command of God, there would have been no possibility of his rising again; there was no help, but he must have perished without remedy. For that covenant knew not to show mercy: the word was, "The soul that sinneth, it shall die." Now who would not rather be on the footing he is now, under a covenant of mercy? Who would wish

to hazard a whole eternity upon one stake? Is it not infinitely more desirable to be in a state wherein, tho encompassed with infirmities, yet we do not run such a desperate risk, but if we fall we may rise again?

See then, upon the whole, how little reason we have to repine at the fall of our first parent, since herefrom we may derive such unspeakable advantages both in time and eternity. See how small pretense there is for questioning the mercy of God in permitting that event to take place, since, therein, mercy, by infinite degrees, rejoices over judgment! Where, then, is the man that presumes to blame God for not preventing Adam's sin? Should we not rather bless Him from the ground of the heart, for therein laying the grand scheme of man's redemption and making way for that glorious manifestation of His wisdom, holiness, justice, and mercy? If, indeed, God had decreed, before the foundation of the world, that millions of men should dwell in everlasting burnings because Adam sinned hundreds or thousands of years before they had a being, I know not who could thank him for this, unless the devil and his angels: seeing, on this supposition, all those millions of unhappy spirits would be plunged into hell by Adam's sin without any possible advantage from it. But, blessed be God, this is not the case. Such a decree never existed. On the contrary, every one, born of woman may be unspeakable gainer thereby: none ever was or can be loser but by choice.

WHITEFIELD

ON THE METHOD OF GRACE[1]

Born in 1714, died in 1770; associated with the beginnings of Methodism at Oxford; visited America in 1738, 1739, 1744, 1748, and 1769; separated from Wesley in 1741.

As God can send a nation or people no greater blessing than to give them faithful, sincere, and upright ministers, so the greatest curse that God can possibly send upon a people in this world is to give them over to blind, unregenerate, carnal, lukewarm, and unskilful guides. And yet, in all ages, we find that there have been many wolves in sheep's clothing, many that daubed with untempered mortar, that prophesied smoother things than God did allow. As it was formerly, so it is now; there are many that corrupt the Word of God and deal deceitfully with it. It was so in a special manner in the prophet Jeremiah's time; and he, faithful to his Lord, faithful to that God who employed him, did not fail from time to time to open his mouth against them, and to bear a noble testimony to the honor

[1] Abridged. Whitefield's sermons as preached number over 18,000. He published sixty-three in his own lifetime, forty-six having appeared before he was twenty-five years of age. Eighteen others were printed from shorthand notes without revision. Whitefield's works in six volumes, edited by John Gillies, were published in 1771–72.

of that God in whose name he from time to time spake. If you will read his prophecy, you will find that none spake more against such ministers than Jeremiah. In the words of the text, in a more special manner, he exemplifies how they had dealt falsely, how they had behaved treacherously to poor souls: says he, "They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace." The prophet, in the name of God, had been denouncing war against the people; he had been telling them that their house should be left desolate, and that the Lord would certainly visit the land with war. "Therefore," says he, in the eleventh verse, "I am full of the fury of the Lord; I am weary with holding in; I will pour it out upon the children abroad, and upon the assembly of young men together; for even the husband with the wife shall be taken, the aged with him that is full of days. And their houses shall be turned unto others, with their fields and wives together; for I will stretch out My hand upon the inhabitants of the land, saith the Lord."

The prophet gives a thundering message, that they might be terrified and have some convictions and inclinations to repent; but it seems that the false prophets, that the false priests, went about stifling people's convictions, and when they were hurt or a little terrified, they were for daubing over the wound, telling them that Jeremiah was but an enthusiastic preacher, that there could be no such thing as war among them, and saying to

people, Peace, peace, be still, when the prophet told them there was no peace.

How many of us cry, Peace, peace, to our souls, when there is no peace! How many are there who are now settled upon their lees, that now think they are Christians, that now flatter themselves that they have an interest in Jesus Christ; whereas if we come to examine their experiences we shall find that their peace is but a peace of the devil's making—it is not a peace of God's giving—it is not a peace that passeth human understanding.

It is a matter, therefore, of great importance, my dear hearers, to know whether we may speak peace to our hearts. We are all desirous of peace; peace is an unspeakable blessing; how can we live without peace? And, therefore, people from time to time must be taught how far they must go and what must be wrought in them before they can speak peace to their hearts. This is what I design at present, that I may deliver my soul, that I may be free from the blood of all those to whom I preach—that I may not fail to declare the whole counsel of God. I shall, from the words of the text, endeavor to show you what you must undergo and what must be wrought in you before you can speak peace to your hearts.

But before I come directly to this give me leave to premise a caution or two. And the first is, that I take it for granted you believe religion to be an inward thing; you believe it to be a work in the heart, a work wrought in the soul

by the power of the Spirit of God. If you do not believe this, you do not believe your Bibles. If you do not believe this, tho you have got your Bibles in your hand, you hate the Lord Jesus Christ in your heart; for religion is everywhere represented in Scripture as the work of God in the heart. "The kingdom of God is within us," says our Lord! and, "he is not a Christian who is one outwardly; but he is a Christian who is one inwardly." If any of you place religion in outward things, I shall not perhaps please you this morning; you will understand me no more when I speak of the work of God upon a poor sinner's heart than if I were talking in an unknown tongue.

First, then, before you can speak peace to your hearts, you must be made to see, made to feel, made to weep over, made to bewail, your actual transgressions against the law of God. According to the covenant of works, "the soul that sinneth it shall die"; cursed is that man, be he what he may, be he who he may, that continueth not in all things that are written in the book of the law to do them.

We are not only to do some things, but we are to do all things, and we are to continue so to do, so that the least deviation from the moral law, according to the covenant of works, whether in thought, word, or deed, deserves eternal death at the hand of God. And if one evil thought, if one evil word, if one evil action deserves eternal damnation, how many hells, my friends, do every

one of us deserve whose whole lives have been one continued rebellion against God! Before ever, therefore, you can speak peace to your hearts, you must be brought to see, brought to believe, what a dreadful thing it is to depart from the living God.

And now, my dear friends, examine your hearts, for I hope you came hither with a design to have your souls made better. Give me leave to ask you, in the presence of God, whether you know the time, and if you do not know exactly the time, do you know there was a time when God wrote bitter things against you, when the arrows of the Almighty were within you? Was ever the remembrance of your sins grievous to you? Was the burden of your sins intolerable to your thoughts? Did you ever see that God's wrath might justly fall upon you, on account of your actual transgressions against God? Were you ever in all your life sorry for your sins? Could you ever say, My sins are gone over my head as a burden too heavy for me to bear? Did you ever experience any such thing as this? Did ever any such thing as this pass between God and your soul? If not, for Jesus Christ's sake, do not call yourselves Christians; you may speak peace to your hearts, but there is no peace. May the Lord awaken you, may the Lord convert you, may the Lord give you peace, if it be His will, before you go home!

Did you ever feel and experience this, any of you—to justify God in your damnation—to own

that you are by nature children of wrath, and that God may justly cut you off, tho you never actually had offended Him in all your life? If you were ever truly convicted, if your hearts were ever truly cut, if self were truly taken out of you, you would be made to see and feel this. And if you have never felt the weight of original sin, do not call yourselves Christians. I am verily persuaded original sin is the greatest burden of a true convert; this ever grieves the regenerate soul, the sanctified soul. The indwelling of sin in the heart is the burden of a converted person; it is the burden of a true Christian. He continually cries out: "Oh! who will deliver me from this body of death, this indwelling corruption in my heart?" This is that which disturbs a poor soul most. And, therefore, if you never felt this inward corruption, if you never saw that God might justly curse you for it, indeed, my dear friends, you may speak peace to your hearts, but I fear, nay, I know, there is no true peace.

After we are renewed, yet we are renewed but in part, indwelling sin continues in us, there is a mixture of corruption in every one of our duties; so that after we are converted, were Jesus Christ only to accept us according to our works, our works would damn us, for we can not put up a prayer but it is far from that perfection which the moral law requireth. I do not know what you may think, but I can say that I can not pray but I sin—I can not preach to you or to any others but I sin—I can do nothing without sin; as

one expresseth it, my repentance wants to be repented of, and my tears to be washed in the precious blood of my dear Redeemer.

Our best duties are as so many splendid sins. Before you can speak peace to your heart you must not only be sick of your original and actual sin, but you must be made sick of your righteousness, of all your duties and performances. There must be a deep conviction before you can be brought out of your self-righteousness; it is the last idol taken out of our heart. The pride of our heart will not let us submit to the righteousness of Jesus Christ. But if you never felt that you had no righteousness of your own, if you never felt the deficiency of your own righteousness, you can not come to Jesus Christ.

But then, before you can speak peace to your souls, there is one particular sin you must be greatly troubled for, and yet I fear there are few of you think what it is; it is the reigning, the damning sin of the Christian world, and yet the Christian world seldom or never think of it.

And pray what is that? It is what most of you think you are not guilty of—and that is, the sin of unbelief. Before you can speak peace to your heart, you must be troubled for the unbelief of your heart. But can it be supposed that any of you are unbelievers here in this churchyard, that are born in Scotland, in a reformed country, that go to church every Sabbath? Can any of you that receive the sacrament once a year—oh, that it were administered oftener!—can it be

supposed that you who had tokens for the sacrament, that you who keep up family prayer, that any of you do not believe in the Lord Jesus Christ?

My friends, we mistake a historical faith for a true faith, wrought in the heart by the Spirit of God. You fancy you believe because you believe there is such a book as we call the Bible, because you go to church—all this you may do and have no true faith in Christ; merely to believe there was such a person as Christ, merely to believe there is a book called the Bible, will do you no good, more than to believe there was such a man as Cæsar or Alexander the Great. The Bible is a sacred depository. What thanks have we to give to God for these lively oracles! But yet we may have these and not believe in the Lord Jesus Christ.

My dear friends, there must be a principle wrought in the heart by the Spirit of the living God. Did I ask you how long it is since you believed in Jesus Christ, I suppose most of you would tell me you believed in Jesus Christ as long as ever you remember—you never did misbelieve. Then, you could not give me a better proof that you never yet believed in Jesus Christ, unless you were sanctified early, as from the womb; for they that otherwise believe in Christ know there was a time when they did not believe in Jesus Christ.

You say you love God with all your heart, soul, and strength. If I were to ask you how long it

is since you loved God, you would say, As long as you can remember; you never hated God, you know no time when there was enmity in your heart against God. Then, unless you were sanctified very early, you never loved God in your life.

My dear friends, I am more particular in this, because it is a most deceitful delusion, whereby so many people are carried away, that they believe already. Therefore it is remarked of Mr. Marshall, giving account of his experiences, that he had been working for life, and he had ranged all his sins under the ten commandments, and then, coming to a minister, asked him the reason why he could not get peace. The minister looked to his catalog. Away, says he, I do not find one word of the sin of unbelief in all your catalog. It is the peculiar work of the Spirit of God to convince us of our unbelief—that we have got no faith. Says Jesus Christ, "I will send the Comforter; and when He is come, He will reprove the world" of the sin of unbelief; "of sin," says Christ, "because they believe not on Me."

I am now talking of the invisible realities of another world, of inward religion, of the work of God upon a poor sinner's heart. I am now talking of a matter of great importance, my dear hearers; you are all concerned in it, your souls are concerned in it, your eternal salvation is concerned in it. You may be all at peace, but perhaps the devil has lulled you asleep into a carnal lethargy and security, and will endeavor to keep

you there till he get you to hell, and there you will be awakened; but it will be dreadful to be awakened and find yourselves so fearfully mistaken, when the great gulf is fixed, when you will be calling to all eternity for a drop of water to cool your tongue and shall not obtain it.

WOLFE

TO HIS ARMY BEFORE QUEBEC[1]

(1759)

Born in 1727, died in 1759; served against the Scottish insurgents in 1745–1746; made a Brigadier in 1758; commanded a division at Louisburg in 1758; made a Major-General in 1759; commanded the expedition to Quebec in the same year, and died on the Plains of Abraham in the hour of victory.

I CONGRATULATE you, my brave countrymen and fellow soldiers, on the spirit and success with which you have executed this important part of our enterprise. The formidable Heights of Abraham are now surmounted; and the city of Quebec, the object of all our toils, now stands in full view before us. A perfidious enemy, who have dared to exasperate you by their cruelties, but not to oppose you on equal ground, are now constrained to face you on the open plain, without ramparts or intrenchments to shelter them.

You know too well the forces which compose their army to dread their superior numbers. A few regular troops from old France, weakened by hunger and sickness, who, when fresh, were unable to withstand the British soldiers, are their

[1] Delivered on the Plains of Abraham, before the battle, September 13, 1759. Wolfe's men had been drawn up in six battalions in first line facing Quebec, two battalions covering the left flank, one being held in reserve.

general's chief dependence. Those numerous companies of Canadians, insolent, mutinous, unsteady, and ill-disciplined, have exercised his utmost skill to keep them together to this time; and, as soon as their irregular ardor is damped by one firm fire, they will instantly turn their backs, and give you no further trouble but in the pursuit. As for those savage tribes of Indians, whose horrid yells in the forest have struck many a bold heart with affright, terrible as they are with a tomahawk and scalping-knife to a flying and prostrate foe, you have experienced how little their ferocity is to be dreaded by resolute men upon fair and open ground: you can now only consider them as the just objects of a severe revenge for the unhappy fate of many slaughtered countrymen.

This day puts it into your power to terminate the fatigues of a siege which has so long employed your courage and patience. Possessed with a full confidence of the certain success which British valor must gain over such enemies, I have led you up these steep and dangerous rocks, only solicitous to show you the foe within your reach. The impossibility of a retreat makes no difference in the situation of men resolved to conquer or die; and, believe me, my friends, if your conquest could be bought with the blood of your general, he would most cheerfully resign a life which he has long devoted to his country.

CHATHAM

I

THE RETORT TO WALPOLE[1]

(1741)

Born in 1708, died in 1778; entered Parliament in 1735; attacked the Government in 1755, and removed from office; Secretary of State in 1756–1757; again Secretary of State in the Coalition Ministry of 1757–1761, when he adopted vigorous measures in the Seven Years' War; Prime Minister in 1766; resigned on account of ill health in 1768; made his last appearance in Parliament in 1778.

THE atrocious crime of being a young man, which the honorable gentleman has, with such spirit and decency, charged upon me, I shall neither attempt to palliate nor deny; but content myself with wishing that I may be one of those whose follies may cease with their youth, and not

[1] This celebrated retort was made during the debate on Walpole's bill for the encouragement and increase of seamen. As here given, it was furnished by Doctor Johnson to *The Gentleman's Magazine* for November, 1741. The phrasing of the retort in the main is undoubtedly Johnson's rather than Pitt's. Long after the date of the speech, some one mentioned it in Johnson's presence as superior to anything in Demosthenes, whereupon Johnson declared, "I wrote that speech in a garret in Exeter Street." The internal evidence bears him out, for in these reports Pitt, Walpole, Halifax, and Newcastle all speak alike. But the ideas are of course those of Pitt. The reply was not made to Sir Robert Walpole, the prime minister, but to his brother, Horace Walpole, the elder, who in answer to a speech Pitt had already made attacking Sir Robert's administration, had said:

"Formidable sound and furious declamation, confident assertions

of that number who are ignorant in spite of experience. Whether youth can be imputed to any man as a reproach, I will not, sir, assume the province of determining; but surely age may become justly contemptible, if the opportunities which it brings have passed away without improvement and vice appears to prevail when the passions have subsided.

The wretch, who, after having seen the consequences of a thousand errors, continues still to blunder, and whose age has only added obstinacy to stupidity, is surely the object of either abhorrence or contempt, and deserves not that his gray hairs should secure him from insult.

Much more, sir, is he to be abhorred, who, as he has advanced in age has receded from virtue and become more wicked with less temptation—who prostitutes himself for money which he can

and lofty periods may affect the young and inexperienced, and perhaps the gentleman may have contracted his habits of oratory by conversing more with those of his own age than with such as have had more opportunities of acquiring knowledge, and more successful methods of communicating their sentiments. If the heat of his temper, sir, would suffer him to attend to those whose age and long acquaintance with business give them an indisputable right to deference and superiority, he would learn in time to reason rather than to declaim, and to prefer justness of argument and an accurate knowledge of the facts to sounding epithets and splendid superlatives, which may disturb the imagination for a moment, but leave no lasting impression on the mind. He will learn, sir, that to accuse and give proof are very different, and that reproaches inspired by vindictiveness affect only the character of him that utters them. Excursions of fancy and flights of oratory are indeed pardonable in young men, but in no other."

not enjoy, and spends the remains of his life in the ruin of his country.

But youth, sir, is not my only crime. I have been accused of acting a theatrical part. A theatrical part may either imply some peculiarities of gesture, or a dissimulation of my real sentiments, and an adoption of the opinions and language of another man. In the first sense, sir, the charge is too trifling to be confuted and deserves only to be mentioned to be despised. I am at liberty like every other man to use my own language; and tho I may, perhaps, have some ambition to please this gentleman, I shall not lay myself under any restraint, nor very solicitously copy his diction or his mien, however matured by age or modeled by experience.

If any man shall, by charging me with theatrical behavior, imply that I utter any sentiments but my own, I shall treat him as a calumniator and a villain—nor shall any protection shelter him from the treatment he deserves. I shall on such an occasion without scruple trample upon all those forms with which wealth and dignity intrench themselves—nor shall anything but age restrain my resentment; age, which always brings one privilege, that of being insolent and supercilious without punishment.

But with regard, sir, to those whom I have offended, I am of opinion that if I had acted a borrowed part I should have avoided their censure. The heat that offended them is the ardor of conviction, and that zeal for the service of my coun-

try which neither hope nor fear shall influence me to suppress. I will not sit unconcerned while my liberty is invaded, nor look in silence upon public robbery. I will exert my endeavors at whatever hazard to repel the aggressor and drag the thief to justice, whoever may protect them in their villainy, and whoever may partake of their plunder. And if the honorable gentleman—

[At this point Pitt, called to order by Winnington, sat down. In the course of his protest, Winnington said:—"I do not, sir, undertake to decide the controversy between the two gentlemen, but I must be allowed to observe that no diversity of opinion can justify the violation of decency, and the use of rude and virulent expressions; expressions dictated only by resentment and uttered without regard to——" Whereupon Pitt jumped to his feet and called Winnington to order, saying:]

Sir: If this be to preserve order there is no danger of indecency from the most licentious tongue; for what calumny can be more atrocious, or what reproach more severe, than that of speaking with regard to anything but truth. Order may sometimes be broken by passion or inadvertency, but will hardly be reestablished by a monitor like this who can not govern his own passion while he is restraining the impetuosity of others. Happy, sir, would it be for mankind if everyone knew his own province; we should not then see the same man at once a criminal and

a judge, nor would this gentleman assume the right of dictating to others what he has not learned himself. That I may return in some degree the favor which he intends me, I will advise him never hereafter to express himself on the subject of order, but whenever he feels inclined to speak on such occasions to remember how he has now succeeded and condemn in silence what his censures will never reform.

II

ON THE RIGHT TO TAX AMERICA[1]

(1766)

It is a long time, Mr. Speaker, since I have attended in Parliament. When the resolution was taken in this House to tax America, I was ill in bed. If I could have endured to be carried in my bed—so great was the agitation of my mind for the consequences—I would have solicited some kind hand to have laid me down on

[1] Delivered in the House of Commons, January 14, 1766, and reported by Sir Robert Dean and Lord Charlemond. Here slightly abridged. Pitt, partially recovered from his illness, had then just returned from Bath. Altho in sympathy with the Rockingham ministry, he had refused to become a member of it. In August of this year he was made a peer.

this floor, to have borne my testimony against it! It is now an act that has passed.[1] I would speak with decency of every act of this House; but I must beg the indulgence of the House to speak of it with freedom.

I hope a day may soon be appointed to consider the state of the nation with respect to America. I hope gentlemen will come to this debate with all the temper and impartiality that his majesty recommends, and the importance of the subject requires; a subject of greater importance than ever engaged the attention of this House, that subject only excepted, when, near a century ago, it was the question whether you yourselves were to be bond or free. In the meantime, as I can not depend upon my health for any future day (such is the nature of my infirmities), I will beg to say a few words at present, leaving the justice, the equity, the policy, the expediency of the act to another time.

I will only speak to one point—a point which seems not to have been generally understood, I mean to the *right*. Some gentlemen seem to have considered it as a point of honor. If gentlemen consider it in that light, they leave all measures of right and wrong, to follow a delusion that may lead to destruction. It is my opinion, that this kingdom has no right to lay a tax upon the colonies. At the same time,

[1] The Stamp Act had passed and become a law on March 22, 1765. Two weeks after Chatham spoke Franklin was examined in the House of Commons. For Franklin's examination see volume eight.

I assert the authority of this kingdom over the colonies to be sovereign and supreme, in every circumstance of government and legislation whatsoever. They are the subjects of this kingdom, equally entitled with yourselves to all the natural rights of mankind and the peculiar privileges of Englishmen; equally bound by its laws, and equally participating in the constitution of this free country. The Americans are the sons, not the bastards, of England! Taxation is no part of the governing or legislative power. The taxes are a voluntary *gift* and *grant* of the Commons alone. In legislation the three estates of the realm are alike concerned; but the concurrence of the peers and the Crown to a tax is only necessary to clothe it with the form of a law. The gift and grant is of the Commons alone.

In ancient days, the Crown, the barons, and the clergy possessed the lands. In those days, the barons and the clergy gave and granted to the Crown. They gave and granted what was their own! At present, since the discovery of America, and other circumstances permitting, the Commons are become the proprietors of the land. The Church (God bless it!) has but a pittance. The property of the lords, compared with that of the Commons, is as a drop of water in the ocean; and this House represents those Commons, the proprietors of the lands; and those proprietors virtually represent the rest of the inhabitants. When, therefore, in this House we

give and grant, we give and grant what is our own. But in an American tax, what do we do? "We, your majesty's Commons for Great Britain, give and grant to your majesty"—what? Our own property! No! "We give and grant to your majesty" the property of your majesty's Commons of America! It is an absurdity in terms.

The distinction between legislation and taxation is essentially necessary to liberty. The Crown and the peers are equally legislative powers with the Commons. If taxation be a part of simple legislation, the Crown and the peers have rights in taxation as well as yourselves; rights which they will claim, which they will exercise, whenever the principle can be supported by power.

There is an idea in some that the colonies are *virtually* represented in the House. I would fain know by whom an American is represented here. Is he represented by any knight of the shire, in any county in this kingdom? Would to God that respectable representation was augmented to a greater number! Or will you tell him that he is represented by any representative of a borough?—a borough which, perhaps, its own representatives never saw! This is what is called the rotten part of the Constitution. It can not continue a century. If it does not drop, it must be amputated. The idea of a virtual representation of America in this House is the most contemptible idea that ever

entered into the head of a man. It does not deserve a serious refutation.

The Commons of America represented in their several assemblies, have ever been in possession of the exercise of this, their constitutional right, of giving and granting their own money. They would have been slaves if they had not enjoyed it! At the same time, this kingdom, as the supreme governing and legislative power, has always bound the colonies by her laws, by her regulations, and restrictions in trade, in navigation, in manufactures, in every thing, except that of taking their money out of their pockets without their consent.

[As Pitt sat down, George Grenville secured the floor and said: "I can not understand the difference between external and internal taxes. They are the same in effect, and differ only in name. That this kingdom has the sovereign, the supreme legislative power over America, is granted; it can not be denied; and taxation is a part of that sovereign power. It is one branch of the legislation. It is, it has been, exercised over those who are not, who were never represented. It is exercised over the India Company, the merchants of London, the proprietors of the stocks, and over many great manufacturing towns. It was exercised over the county palatine of Chester, and the bishopric of Durham, before they sent any representatives to Parliament. I appeal for proof to the preambles of the acts which gave them representatives; one

in the reign of Henry VIII., the other in that of Charles II.

["When I proposed to tax America I asked the House if any gentleman would object to the right; I repeatedly asked it, and no man would attempt to deny it. Protection and obedience are reciprocal. Great Britain protects America; America is bound to yield obedience. If not, tell me when the Americans were emancipated? When they want the protection of this kingdom, they are always very ready to ask it. That protection has always been afforded them in the most full and ample manner. The nation has run herself into an immense debt to give them their protection; and now, when they are called upon to contribute a small share toward the public expense—an expense arising from themselves—they renounce your authority, insult your officers, and break out, I might almost say, into open rebellion. The seditious spirit of the colonies owes its birth to the factions in this House. Gentlemen are careless of the consequences of what they say, provided it answers the purposes of opposition. We were told we trod on tender ground. We were bid to expect disobedience. What is this but telling the Americans to stand out against the law, to encourage their obstinacy with the expectation of support from hence? 'Let us only hold out a little,' they would say, 'our friends will soon be in power.' Ungrateful people of America! Bounties have been extended to them. When I had the honor of

serving the Crown, while you yourselves were loaded with an enormous debt, you gave bounties on their lumber, on their iron, their hemp, and many other articles. You have relaxed in their favor the Act of Navigation, that palladium of the British commerce; and yet I have been abused in all the public papers as an enemy to the trade of America. I have been particularly charged with giving orders and instructions to prevent the Spanish trade, and thereby stopping the channel by which alone North America used to be supplied with cash for remittances to this country. I defy any man to produce any such orders or instructions. I discouraged no trade but what was illicit, what was prohibited by an act of Parliament. I desire a West India merchant (Mr. Long), well known in the city, a gentleman of character, may be examined. He will tell you that I offered to do every thing in my power to advance the trade of America. I was above giving an answer to anonymous calumnies; but in this place it becomes one to wipe off the aspersion."

[When Grenville ceased, several members got up to speak, tho Pitt started to rise. The House became clamorous for *Pitt! Pitt!* so that the speaker was obliged to call them to order.]

I do not apprehend [said Pitt] I am speaking twice. I did expressly reserve a part of my subject, in order to save the time of this House; but I am compelled to proceed in it. I do not speak twice; I only finish what I designedly

left imperfect. But if the House is of a different opinion, far be it from me to indulge a wish of transgression against order. I am content, if it be your pleasure, to be silent. [Here he paused. But the House shouted: *Go on! go on!* and he proceeded:]

Gentlemen, sir, have been charged with giving birth to *sedition* in America. They have spoken their sentiments with freedom against this unhappy act, and that freedom has become their crime. Sorry I am to hear the liberty of speech in this House imputed as a crime. But the imputation shall not discourage me. It is a liberty I mean to exercise. No gentleman ought to be afraid to exercise it. It is a liberty by which the gentleman who calumniates it might have profited. He ought to have desisted from his project. The gentleman tells us, America is obstinate; America is almost in open rebellion. I rejoice that America has resisted. Three millions of people, so dead to all the feelings of liberty as voluntarily to submit to be slaves, would have been fit instruments to make slaves of the rest. I come not here armed at all points, with law cases and acts of Parliament, with the statute book doubled down in dog's ears, to defend the cause of liberty. If I had, I myself would have cited the two cases of Chester and Durham. I would have cited them to show that, even under former arbitrary reigns, Parliaments were ashamed of taxing a people without their consent, and allowed them representa-

tives. Why did the gentleman confine himself to Chester and Durham? He might have taken a higher example in Wales—Wales, that never was taxed by Parliament till it was incorporated. I would not debate a particular point of law with the gentleman. I know his abilities. I have been obliged to his diligent researches. But, for the defense of liberty, upon a general principle, upon a constitutional principle, it is a ground on which I stand firm—on which I dare meet any man. The gentleman tells us of many who are taxed, and are not represented—the India company, merchants, stockholders, manufacturers. Surely many of these are represented in other capacities, as owners of land, or as freemen of boroughs. It is a misfortune that more are not equally represented. But they are all inhabitants, and as such, are they not virtually represented? Many have it in their option to be actually represented. They have connections with those that elect, and they have influence over them. The gentleman mentioned the stockholders. I hope he does not reckon the debts of the nation as a part of the national estate.

Since the accession of King William, many ministers, some of great, others of more moderate abilities, have taken the lead of government. None of these thought, or even dreamed, of robbing the colonies of their constitutional rights. That was reserved to mark the era of the late administration. Not that there were wanting

some, when I had the honor to serve his majesty, to propose to me to burn my fingers with an American stamp act. With the enemy at their back, with our bayonets at their breasts, in the day of their distress, perhaps the Americans would have submitted to the imposition; but it would have been taking an ungenerous, an unjust advantage. The gentleman boasts of his bounties to America! Are not these bounties intended finally for the benefit of this kingdom? If not, he has misapplied the national treasures!

I am no courtier of America. I stand up for this kingdom. I maintain that the Parliament has a right to bind, to restrain America. Our legislative power over the colonies is sovereign and supreme. When it ceases to be sovereign and supreme, I would advise every gentleman to sell his lands, if he can, and embark for that country. When two countries are connected together like England and her colonies, without being incorporated, the one must necessarily govern. The greater must rule the less. But she must so rule it as *not to contradict the fundamental principles that are common to both.*

If the gentleman does not understand the difference between external and internal taxes, I can not help it. There is a plain distinction between taxes levied for the purposes of raising a revenue, and duties imposed for the regulation of trade, for the accommodation of the subject; altho, in the consequences, some revenue may incidentally arise from the latter.

The gentleman asks, When were the colonies emancipated? I desire to know, when were they made slaves? But I dwell not upon words. When I had the honor of serving his Majesty, I availed myself of the means of information which I derived from my office. I speak, therefore, from knowledge. My materials were good. I was at pains to collect, to digest, to consider them; and I will be bold to affirm that the profits to Great Britain from the trade of the colonies, through all its branches, is two millions a year. This is the fund that carried you triumphantly through the last war.[1] The estates that were rented at two thousand pounds a year, threescore years ago, are at three thousand at present. Those estates sold then from fifteen to eighteen years purchase; the same may now be sold for thirty. You owe this to America. This is the price America pays you for her protection. And shall a miserable financier come with a boast, that he can bring "a pepper-corn" into the exchequer by the loss of millions to the nation? I dare not say how much higher these profits may be augmented. Omitting the immense increase of people, by natural population, in the northern colonies, and the emigration from every part of Europe, I am convinced on other grounds that the commercial system of America may be altered to advantage. You have prohibited where you ought to have encouraged.

[1] The war with France, which, in its American phase, virtually ended with the victory of Wolfe at Quebec in 1759.

You have encouraged where you ought to have prohibited. Improper restraints have been laid on the continent in favor of the islands. You have but two nations to trade with in America. Would you had twenty! Let acts of Parliament in consequence of treaties remain; but let not an English minister become a custom-house officer for Spain, or for any foreign power. Much is wrong! Much may be amended for the general good of the whole!

Does the gentleman complain he has been misrepresented in the public prints? It is a common misfortune. In the Spanish affair of the last war, I was abused in all the newspapers for having advised his majesty to violate the laws of nations with regard to Spain. The abuse was industriously circulated even in handbills. If administration did not propagate the abuse, administration never contradicted it. I will not say what advice I did give the king. My advice is in writing, signed by myself, in the possession of the Crown. But I will say what advice I did not give to the king. I did *not* advise him to violate any of the laws of nations.

The gentleman must not wonder he was not contradicted when, as minister, he asserted the right of Parliament to tax America. I know not how it is, but there is a modesty in this House which does not choose to contradict a minister. Even your chair, sir, looks too often toward St. James'. I wish gentlemen would get the better of this modesty. If they do not,

perhaps the collective body may begin to abate of its respect for the representative. Lord Bacon has told me that a great question would not fail of being agitated at one time or another. I was willing to agitate such a question at the proper season, viz., that of the German war[1]—*my* German war, they called it! Every session I called out, Has anybody any objection to the German war? Nobody would object to it, one gentleman only excepted, since removed to the Upper House by succession to an ancient barony. He told me he did not like a German war. I honored the man for it, and was sorry when he was turned out of his post.

A great deal has been said without doors of the power, of the strength of America. It is a topic that ought to be cautiously meddled with. In a good cause, on a sound bottom, the force of this country can crush America to atoms. I know the valor of your troops. I know the skill of your officers. There is not a company of foot that has served in America, out of which you may not pick a man of sufficient knowledge and experience to make a governor of a colony there. But on this ground, on the Stamp Act, which so many here will think a crying injustice, I am one who will lift up my hands against it.

In such a cause, your success would be hazardous. America, if she fell, would fall like the strong man; she would embrace the pillars of

[1] The Seven Years' War, or, as it is sometimes called, the Third Silesian War of Frederick the Great.

the State, and pull down the Constitution along with her. Is this your boasted peace—not to sheathe the sword in its scabbard, but to sheathe it in the bowels of your countrymen? Will you quarrel with yourselves, now the whole house of Bourbon is united against you; while France disturbs your fisheries in Newfoundland, embarrasses your slave trade to Africa, and withholds from your subjects in Canada their property stipulated by treaty; while the ransom for the Manilas is denied by Spain, and its gallant conqueror basely traduced into a mean plunderer—a gentleman whose noble and generous spirit would do honor to the proudest grandee of the country?

The Americans have not acted in all things with prudence and temper: they have been wronged: they have been driven to madness by injustice. Will you punish them for the madness you have occasioned? Rather let prudence and temper come first from this side. I will undertake for America that she will follow the example. There are two lines in a ballad of Prior's, of a man's behavior to his wife, so applicable to you and your colonies, that I can not help repeating them:

> "Be to her faults a little blind;
> Be to her virtues very kind."

Upon the whole, I will beg leave to tell the House what is my opinion. It is, that the Stamp Act be repealed absolutely, totally, and

immediately. That the reason for the repeal be assigned—viz., because it was founded on an erroneous principle. At the same time, let the sovereign authority of this country over the colonies be asserted in as strong terms as can be devised, and be made to extend to every point of legislation whatsoever; that we may bind their trade, confine their manufactures, and exercise every power whatsoever, except that of taking money from their pockets without consent.

III

ON AFFAIRS IN AMERICA[1]

(1777)

I RISE, my lords, to declare my sentiments on this most solemn and serious subject. It has imposed a load upon my mind, which, I fear, nothing can remove, but which impels me to endeavor its alleviation, by a free and unreserved communication of my sentiments.

In the first part of the address, I have the honor of heartily concurring with the noble earl

[1] Spoken in the House of Lords, November 18, 1777. A report of this speech was corrected by Chatham himself, and its publication authorized by him. It has usually been accepted as his greatest oration. He was then in his seventieth year. In spite of his efforts, the amendment proposed by him was lost by a vote of 97 to 24. Parliament then adjourned, and the alliance between France and America, which made certain the triumph of the Colonies, became an accomplished fact. Chatham's last appearance in Parliament was made a few months after this speech—on April 7, 1778, when he protested against the acknowledgment of American independence, because it would dismember the British Empire.

who moved it. No man feels sincerer joy than I do; none can offer more genuine congratulations on every accession of strength to the Protestant succession. I therefore join in every congratulation on the birth of another princess, and the happy recovery of her majesty.

But I must stop here. My courtly complaisance will carry me no farther. I will not join in congratulation on misfortune and disgrace. I can not concur in a blind and servile address, which approves and endeavors to sanctify the monstrous measures which have heaped disgrace and misfortune upon us. This, my lords, is a perilous and tremendous moment! It is not a time for adulation. The smoothness of flattery can not now avail—can not save us in this rugged and awful crisis. It is now necessary to instruct the Throne in the language of truth. We must dispel the illusion and the darkness which envelop it, and display, in its full danger and true colors, the ruin that is brought to our doors.

This, my lords, is our duty. It is the proper function of this noble assembly, sitting, as we do, upon our honors in this House, the hereditary council of the Crown. *Who* is the minister —*where* is the minister, that has dared to suggest to the Throne the contrary, unconstitutional language this day delivered from it? The accustomed language from the Throne has been application to Parliament for advice, and a reliance on its constitutional advice and assistance.

As it is the right of Parliament to give, so it is the duty of the Crown to ask it. But on this day, and in this extreme momentous exigency, no reliance is reposed on our constitutional counsels! no advice is asked from the sober and enlightened care of Parliament! but the Crown, from itself and by itself, declares an unalterable determination to pursue measures—and what measures, my lords. The measures that have produced the imminent perils that threaten us; the measures that have brought ruin to our doors.

Can the minister of the day now presume to expect a continuance of support in this ruinous infatuation? Can Parliament be so dead to its dignity and its duty as to be thus deluded into the loss of the one and the violation of the other? To give an unlimited credit and support for the steady perseverance in measures not proposed for our parliamentary advice, but dictated and forced upon us—in measures, I say, my lords, which have reduced this late flourishing empire to ruin and contempt! "But yesterday, and England might have stood against the world: now none so poor to do her reverence."[1] I use the words of a poet; but, tho it be poetry, it is no fiction. It is a shameful truth, that not only the power and strength of this country are wasting away and expiring, but her well-earned glories, her true honor, and substantial dignity are sacrificed.

[1] News had just reached England of the defeat of Burgoyne at Saratoga.

France, my lords, has insulted you; she has encouraged and sustained America; and, whether America be wrong or right, the dignity of this country ought to spurn at the officious insult of French interference. The ministers and embassadors of those who are called rebels and enemies are in Paris[1]; in Paris they transact the reciprocal interests of America and France. Can there be a more mortifying insult? Can even our ministers sustain a more humiliating disgrace? Do they dare to resent it? Do they presume even to hint a vindication of their honor, and the dignity of the State, by requiring the dismission of the plenipotentiaries of America? Such is the degradation to which they have reduced the glories of England! The people whom they affect to call contemptible rebels, but whose growing power has at last obtained the name of enemies; the people with whom they have engaged this country in war, and against whom they now command our implicit support in every measure of desperate hostility—this people, despised as rebels, or acknowledged as enemies, are abetted against you, supplied with every military store, their interests consulted, and their embassadors entertained, by your inveterate enemy!—and our ministers dare not interpose with dignity or effect. Is this the honor of a great kingdom? Is this the indignant spirit of England, who "but yesterday" gave law to the house of Bourbon?

[1] Franklin, Dean, and Lee are here referred to.

My lords, the dignity of nations demands a decisive conduct in a situation like this. Even when the greatest prince that perhaps this country ever saw filled our Throne, the requisition of a Spanish general, on a similar subject, was attended to and complied with; for, on the spirited remonstrance of the Duke of Alva, Elizabeth found herself obliged to deny the Flemish exiles all countenance, support, or even entrance into her dominions, and the Count Le Marque, with his few desperate followers, were expelled from the kingdom. Happening to arrive at the Brille, and finding it weak in defense, they made themselves masters of the place; and this was the foundation of the United Provinces.

My lords, this ruinous and ignominious situation, where we can not act with success, nor suffer with honor, calls upon us to remonstrate in the strongest and loudest language of truth, to rescue the ear of majesty from the delusions which surround it. The desperate state of our arms abroad is in part known. No man thinks more highly of them than I do. I love and honor the English troops. I know their virtues and their valor. I know they can achieve any thing except impossibilities; and I know that the conquest of English America is *an impossibility*. You can not, I venture to say it, *you can not* conquer America. Your armies in the last war effected every thing that could be effected; and what was it? It cost a numerous army, under the command of a most able general

[Lord Amherst], now a noble lord in this House, a long and laborious campaign, to expel five thousand Frenchmen from French America. My lords, *you can not conquer America.* What is your present situation there? We do not know the worst; but we know that in three campaigns we have done nothing and suffered much. Besides the sufferings, perhaps *total loss* of the Northern force, the best appointed army that ever took the field, commanded by Sir William Howe, has retired from the American lines.[1] *He was obliged* to relinquish his attempt, and with great delay and danger to adopt a new and distant plan of operations. We shall soon know, and in any event have reason to lament, what may have happened since.

As to conquest, therefore, my lords, I repeat, it is impossible. You may swell every expense and every effort still more extravagantly; pile and accumulate every assistance you can buy or borrow; traffic and barter with every little pitiful German prince that sells and sends his subjects to the shambles of a foreign prince; your efforts are for ever vain and impotent—doubly so from this mercenary aid on which you rely; for it irritates, to an incurable resentment, the minds of your enemies, to overrun them with the mercenary sons of rapine and plunder, de-

[1] In the Burgoyne campaign General Howe, who had been expected to proceed up the Hudson from New York City and join Burgoyne near Albany, went instead to Philadelphia. Through a blunder made in London, he had failed to receive his instructions to join Burgoyne.

voting them and their possessions to the rapacity of hireling cruelty! If I were an American, as I am an Englishman, while a foreign troop was landed in my country, I never would lay down my arms—never—never—never.

Your own army is infected with the contagion of these illiberal allies. The spirit of plunder and of rapine is gone forth among them. I know it; and, notwithstanding what the noble earl [Lord Percy] who moved the address has given as his opinion of the American army, I know from authentic information, and the *most experienced officers*, that our discipline is deeply wounded. While this is notoriously our sinking situation, America grows and flourishes; while our strength and discipline are lowered, hers are rising and improving.

But, my lords, who is the man[1] that, in addition to these disgraces and mischiefs of our army, has dared to authorize and associate to our arms the tomahawk and scalping-knife of the savage; to call into civilized alliance the wild and inhuman savage of the woods; to delegate to the merciless Indian the defense of disputed rights, and to wage the horrors of his barbarous war against our brethren?[2] My lords, these enor-

[1] Lord George Germaine, of the ministry, is here referred to. See in volume eight of these orations the speeches made to him in London by Joseph Brant in 1776.

[2] Burgoyne came down from Canada with Indians in his service, and St. Leger came from Lake Ontario with others. At the battle of Oriskany Indians were prominent under Joseph Brant. From that time dates the period of border wars on the frontier of New York.

mities cry aloud for redress and punishment. Unless thoroughly done away, it will be a stain on the national character. It is a violation of the Constitution. I believe it is against law.

It is not the least of our national misfortunes that the strength and character of our army are thus impaired. Infected with the mercenary spirit of robbery and rapine; familiarized to the horrid scenes of savage cruelty, it can no longer boast of the noble and generous principles which dignify a soldier; no longer sympathize with the dignity of the royal banner, nor feel the pride, pomp, and circumstance of glorious war, "that make ambition virtue!" What makes ambition virtue? The sense of honor. But is the sense of honor consistent with a spirit of plunder, or the practise of murder? Can it flow from mercenary motives, or can it prompt to cruel deeds? Besides these murderers and plunderers, let me ask our ministers, What other allies have they acquired? What *other powers* have they associated in their cause? Have they entered into alliance with the *king of the gipsies?* Nothing, my lords, is too low or too ludicrous to be consistent with their counsels.

The independent views of America have been stated and asserted as the foundation of this address. My lords, no man wishes for the due dependence of America on this country more than I do. To preserve it, and not confirm that state of independence into which *your measures* hitherto have *driven them*, is the object which

we ought to unite in attaining. The Americans, contending for their rights against arbitrary exactions, I love and admire. It is the struggle of free and virtuous patriots. But, contending for independency and total disconnection from England, as an Englishman. I can not wish them success; for in a due constitutional dependency, including the ancient supremacy of this country in regulating their commerce and navigation, consists the mutual happiness and prosperity both of England and America. She derived assistance and protection from us; and we reaped from her the most important advantages. She was, indeed, the fountain of our wealth, the nerve of our strength, the nursery and basis of our naval power. It is our duty, therefore, my lords, if we wish to save our country, most seriously to endeavor the recovery of these most beneficial subjects; and in this perilous crisis, perhaps the present moment may be the only one in which we can hope for success.

For in their negotiations with France, they have, or think they have, reason to complain; tho it be notorious that they have received from that power important supplies and assistance of various kinds, yet it is certain they expected it in a more decisive and immediate degree. America is in ill humor with France; on some points they have not entirely answered her expectations.

Let us wisely take advantage of every possible moment of reconciliation. Besides, the natural

disposition of America herself still leans toward England, to the old habits of connection and mutual interest that united both countries. This *was* the established sentiment of all the Continent; and still, my lords, in the great and principal part, the sound part of America, this wise and affectionate disposition prevails. And there is a very considerable part of America yet sound —the middle and the southern provinces. Some parts may be factious and blind to their true interests; but if we express a wise and benevolent disposition to communicate with them, those immutable rights of nature and those constitutional liberties to which they are equally entitled with ourselves, by a conduct so just and humane we shall confirm the favorable and conciliate the adverse.

I say, my lords, the rights and liberties to which they are equally entitled with ourselves, *but no more.* I would participate to them every enjoyment and freedom which the colonizing subjects of a free state can possess, or wish to possess; and I do not see why they should not enjoy every fundamental right in their property, and every original substantial liberty, which Devonshire, or Surrey, or the county I live in, or any other county in England, can claim; reserving always, as the sacred right of the mother country, the due constitutional dependency of the colonies. The inherent supremacy of the state in regulating and protecting the navigation and commerce of all her subjects, is necessary for the

mutual benefit and preservation of every part, to constitute and preserve the prosperous arrangement of the whole empire.

The sound parts of America, of which I have spoken, must be sensible of these great truths and of their real interests. America is not in that state of desperate and contemptible rebellion which this country has been deluded to believe. It is not a wild and lawless banditti, who, having nothing to lose, might hope to snatch something from public convulsions. Many of their leaders and great men have a great stake in this great contest. The gentleman who conducts their armies, I am told, has an estate of four or five thousand pounds a year; and when I consider these things, I can not but lament the inconsiderate violence of our penal acts, our declaration of treason and rebellion, with all the fatal effects of attainder and confiscation.

As to the disposition of foreign powers which is asserted to be pacific and friendly, let us judge, my lords, rather by their actions and the nature of things than by interested assertions. The uniform assistance supplied to America by France suggests a different conclusion. The most important interests of France in aggrandizing and enriching herself with what she most wants, supplies of every naval store from America, must inspire her with different sentiments. The extraordinary preparations of the House of Bourbon, by land and by sea, from Dunkirk to the Straits, equally ready and willing to over-

whelm these defenseless islands, should rouse us to a sense of their real disposition and our own danger. Not five thousand troops in England! hardly three thousand in Ireland! What can we oppose to the combined force of our enemies? Scarcely twenty ships of the line so fully or sufficiently manned, that any admiral's reputation would permit him to take the command of. The river of Lisbon in the possession of our enemies! The seas swept by American privateers! Our Channel trade torn to pieces by them! In this complicated crisis of danger, weakness at home, and calamity abroad, terrified and insulted by the neighboring powers, unable to act in America, or acting only to be destroyed, where is the man with the forehead to promise or hope for success in such a situation, or from perseverance in the measures that have driven us to it? Who has the forehead to do so? Where is that man? I should be glad to see his face.

You can not *conciliate* America by your present measures. You can not *subdue* her by your present or by any measures. What, then, can you do? You can not conquer; you can not gain; but you can *address;* you can lull the fears and anxieties of the moment into an ignorance of the danger that should produce them. But, my lords, the time demands the language of truth. We must not now apply the flattering unction of servile compliance or blind complaisance. In a just and necessary war, to maintain the rights or honor of my country, I would strip the shirt

from my back to support it. But in such a war as this, unjust in its principle, impracticable in its means, and ruinous in its consequences, I would not contribute a single effort nor a single shilling. I do not call for vengeance on the heads of those who have been guilty; I only recommend to them to make their retreat. Let them walk off; and let them make haste, or they may be assured that speedy and condign punishment will overtake them.

My lords, I have submitted to you, with the freedom and truth which I think my duty, my sentiments on your present awful situation. I have laid before you the ruin of your power, the disgrace of your reputation, the pollution of your discipline, the contamination of your morals, the complication of calamities, foreign and domestic, that overwhelm your sinking country. Your dearest interests, your own liberties, the Constitution itself, totters to the foundation. All this disgraceful danger, this multitude of misery, is the monstrous offspring of this unnatural war. We have been deceived and deluded too long. Let us now stop short. This is the crisis—the only crisis of time and situation, to give us a possibility of escape from the fatal effects of our delusions. But if, in an obstinate and infatuated perseverance in folly, we slavishly echo the peremptory words this day presented to us, nothing can save this devoted country from complete and final ruin. We madly rush into multiplied miseries, and "confusion worse confounded."

Is it possible, can it be believed, that ministers are yet blind to this impending destruction? I did hope, that instead of this false and empty vanity, this overweening pride, engendering high conceits and presumptuous imaginations, ministers would have humbled themselves in their errors, would have confessed and retracted them, and by an active, tho a late, repentance, have endeavored to redeem them. But, my lords, since they had neither sagacity to foresee, nor justice nor humanity to shun these oppressive calamities—since not even severe experience can make them feel, nor the imminent ruin of their country awaken them from their stupefaction, the guardian care of Parliament must interpose.

I shall, therefore, my lords, propose to you an amendment of the address to his majesty, to be inserted immediately after the two first paragraphs of congratulation on the birth of a princess, to recommend an immediate cessation of hostilities, and the commencement of a treaty to restore peace and liberty to America, strength and happiness to England, security and permanent prosperity to both countries. This, my lords, is yet in our power; and let not the wisdom and justice of your lordships neglect the happy, and, perhaps, the only opportunity. By the establishment of irrevocable law, founded on mutual rights, and ascertained by treaty, these glorious enjoyments may be firmly perpetuated. And let me repeat to your lordships, that the strong bias of America, at least of the

wise and sounder parts of it, naturally inclines to this happy and constitutional reconnection with you. Notwithstanding the temporary intrigues with France, we may still be assured of their ancient and confirmed partiality to us. America and France can not be congenial. There is something decisive and confirmed in the honest American, that will not assimulate to the futility and levity of Frenchmen.

My lords, to encourage and confirm that innate inclination to this country, founded on every principle of affection, as well as consideration of interest; to restore that favorable disposition into a permanent and powerful reunion with this country; to revive the mutual strength of the empire; again to awe the House of Bourbon, instead of meanly truckling, as our present calamities compel us, to every insult of French caprice and Spanish punctilio; to reestablish our commerce; to reassert our rights and our honor; to confirm our interests and renew our glories for ever—a consummation most devoutly to be endeavored! and which, I trust, may yet arise from reconciliation with America—I have the honor of submitting to you the following amendment, which I move to be inserted after the two first paragraphs of the address:

And that this House does most humbly advise and supplicate his majesty to be pleased to cause the most speedy and effectual measures to be taken for restoring peace in America; and that no time may be lost in proposing an immediate opening of a treaty for the final settlement of the tranquillity of these invaluable prov-

inces, by a removal of the unhappy causes of this ruinous civil war, and by a just and adequate security against the return of the like calamities in times to come. And this House desire to offer the most dutiful assurances to his majesty, that they will, in due time, cheerfully cooperate with the magnanimity and tender goodness of his majesty for the preservation of his people, by such explicit and most solemn declarations, and provisions of fundamental and irrevocable laws, as may be judged necessary for the ascertaining and fixing for ever the respective rights of Great Britain and her colonies.

[At this point Lord Suffolk undertook to defend the employment of Indians in the war, contending that the measure was allowable on *principle*, for "it was perfectly justifiable to use all the means that *God and nature put into our hands!*" Chatham then rose and said:]

I am astonished, shocked! to hear such principles confessed—to hear them avowed in this House, or in this country; principles equally unconstitutional, inhuman, and unchristian!

My lords, I did not intend to have encroached again upon your attention, but I can not repress my indignation. I feel myself impelled by every duty. My lords, we are called upon as members of this House, as men, as Christian men, to protest against such notions standing near the Throne, polluting the ar of majesty. "That God and nature put into our hands!" I know not what ideas that lord may entertain of God and nature, but I know that such abominable principles are equally abhorrent to religion and humanity. What! to attribute the sacred sanction of God and nature to the massacres of the

Indian scalping-knife—to the cannibal savage, torturing, murdering, roasting, and eating—literally, my lords, *eating* the mangled victims of his barbarous battles! Such horrible notions shock every precept of religion, divine or natural, and every generous feeling of humanity. And, my lords, they shock every sentiment of honor; they shock me as a lover of honorable war, and a detester of murderous barbarity.

These abominable principles, and this more abominable avowal of them, demand the most decisive indignation. I call upon that right reverend bench, those holy ministers of the Gospel, and pious pastors of our Church—I conjure them to join in the holy work, and vindicate the religion of their God. I appeal to the wisdom and the law of this learned bench, to defend and support the justice of their country. I call upon the Bishops to interpose the unsullied sanctity of their lawn; upon the learned judges, to interpose the purity of their ermine, to save us from this pollution. I call upon the honor of your lordships, to reverence the dignity of your ancestors, and to maintain your own. I call upon the spirit and humanity of my country to vindicate the national character. I invoke the genius of the Constitution. From the tapestry that adorns these walls, the immortal ancestor[1] of this noble lord frowns with indignation at the disgrace of his country.

[1] Lord Howard of Effingham, lord high admiral of England, commanded the fleet that overthrew the Spanish Armada in 1588. The

In vain he led your victorious fleets against the boasted Armada of Spain; in vain he defended and established the honor, the liberties, the religion—the *Protestant religion*—of this country, against the arbitrary cruelties of popery and the Inquisition, if these more than popish cruelties and inquisitorial practises are let loose among us—to turn forth into our settlements, among our ancient connections, friends, and relations, the merciless cannibal, thirsting for the blood of man, woman and child; to send forth the infidel savage—against whom? against your Protestant brethren; to lay waste their country, to desolate their dwellings, and extirpate their race and name with these horrible hell-hounds of savage war—*hell-hounds, I say, of savage war!* Spain armed herself with boood-hounds to extirpate the wretched natives of America, and we improve on the inhuman example of Spanish cruelty; we turn loose these savage hell-hounds against our brethren and countrymen in America, of the same language, laws, liberties, and religion, endeared to us by every tie that should sanctify humanity.

My lords, this awful subject, so important to our honor, our Constitution, and our religion, demands the most solemn and effectual inquiry. And I again call upon your lordships, and the united powers of the State, to examine it thor-

tapestries to which Chatham refers, representing this battle, were burned in the fire that destroyed the House of Lords in 1834.

oughly and decisively, and to stamp upon it an indelible stigma of the public abhorrence. And I again implore those holy prelates of our religion to do away these iniquities from among us. Let them perform a lustration; let them purify this House, and this country, from this sin.

My lords, I am old and weak, and at present unable to say more; but my feelings and indignation were too strong to have said less. I could not have slept this night in my bed, nor reposed my head on my pillow, without giving this vent to my eternal abhorrence of such preposterous and enormous principles.

MANSFIELD

ON THE RIGHT TO TAX AMERICA[1]

(1766)

Born in 1705, died in 1793; Solicitor-General in 1742–1754; Attorney-General in 1754–1756; Chief Justice of the King's Bench in 1756–1788; prominent in the Cabinet after 1756.

I SHALL speak to the question strictly as a matter of right, for it is a proposition in its nature so perfectly distinct from the expediency of the tax, that it must necessarily be taken separate, if there is any true logic in the world; but of the expediency or inexpediency I will say nothing. It will be time enough to speak upon that subject when it comes to be a question.

I shall also speak to the distinctions which have been taken, without any real difference, as to the nature of the tax; and I shall point out, lastly, the necessity there will be of exerting the force of the superior authority of government, if opposed by the subordinate part of it.

I am extremely sorry that the question has ever become necessary to be agitated, and that there should be a decision upon it. No one in this House will live long enough to see an end

[1] Delivered in the British House of Lords in reply to Lord Camden, Feb. 3, 1766, or two weeks after Chatham had spoken on the same subject.

put to the mischief which will be the result of the doctrine which has been inculcated; but the arrow is shot and the wound already given. I shall certainly avoid personal reflections. No one has had more cast upon him than myself; but I never was biased by any consideration of applause from without, in the discharge of my public duty, and in giving my sentiments according to what I thought law, I have relied upon my own consciousness. It is with great pleasure I have heard the noble lord who moved the resolution express himself in so manly and sensible a way when he recommended a dispassionate debate, while at the same time he urged the necessity of the House coming to such a resolution, with great dignity and propriety of argument.

I shall endeavor to clear away from the question all that mass of dissertation and learning displayed in arguments which have been fetched from speculative men who have written upon the subject of government, or from ancient records, as being little to the purpose. I shall insist that these records are no proofs of our present constitution. A noble lord has taken up his argument from the settlement of the constitution at the revolution[1]; I shall take up my argument from the constitution as it now is.

The constitution of this country has been always in a moving state, either gaining or

[1] The revolution of 1688, which dethroned James II. and bestowed the crown upon William of Orange and Mary.

losing something; and with respect to the modes of taxation, when we get beyond the reign of Edward the First or of King John, we are all in doubt and obscurity. The history of those times is full of uncertainties. In regard to the writs upon record, they were issued some of them according to law, and some not according to law; and such (that is, of the latter kind) were those concerning ship-money, to call assemblies to tax themselves, or to compel benevolences. Other taxes were raised from escuage, fees for knights' service, and by other means arising out of the feudal system. Benevolences are contrary to law; and it is well known how people resisted the demands of the Crown in the case of ship-money and were persecuted by the court; and if any set of men were to meet now to lend the king money, it would be contrary to law, and a breach of the rights of Parliament.

I shall now answer the noble lord particularly upon the cases he has quoted. With respect to the Marches of Wales, who were the borderers, privileged for assisting the king in his war against the Welsh in the mountains, their enjoying this privilege of taxing themselves was but of a short duration, and during the life of Edward the First, till the Prince of Wales came to be the king; and then they were annexed to the Crown and became subject to taxes like the rest of the dominions of England; and from thence came the custom, tho unnecessary, of naming Wales and the town of Monmouth in

all proclamations and in acts of Parliament. Henry the Eighth was the first who issued writs for it to return two members to Parliament. The Crown exercised this right *ad libitum*, from whence arises the inequality of representation in our constitution at this day. Henry the Eighth issued a writ to Calais to send one burgess to Parliament.

One of the counties palatine (I think he said Durham) was taxed fifty years to subsidies before it sent members to Parliament. The clergy were at no time unrepresented in Parliament. When they taxed themselves, it was done with the concurrence and consent of Parliament, who permitted them to tax themselves upon their petition, the convocation sitting at the same time with the Parliament. They had, too, their representatives always sitting in this House, bishops and abbots, and in the other House they were at no time without a right of voting singly for the election of members; so that the argument fetched from the case of the clergy is not an argument of any force, because they were at no time unrepresented here.

The reasoning about the colonies of Great Britain, drawn from the colonies of antiquity, is a mere useless display of learning; for the colonies of the Tyrians in Africa, and of the Greeks in Asia, were totally different from our system. No nation before ourselves formed any regular system of colonization but the Romans; and their system was a military one, and of

garrisons placed in the principal towns of the conquered provinces. The states of Holland were not colonies of Spain; they were states dependent upon the house of Austria in a feudal dependence. Nothing could be more different from our colonies than that flock of men, as they have been called, who came from the North and poured into Europe. Those emigrants renounced all laws, all protection, all connection with their mother countries. They chose their leaders, and marched under their banners to seek their fortunes and establish new kingdoms upon the ruins of the Roman Empire.

But our colonies, on the contrary, emigrated under the sanction of the Crown and Parliament. They were modeled gradually into their present forms, respectively, by charters, grants, and statutes; but they were never separated from the mother country or so emancipated as to become *sui juris*. There are several sorts of colonies in British America: the charter colonies, the proprietary governments, and the king's colonies. The first colonies were the charter colonies, such as the Virginia Company; and these companies had among their directors members of the privy council and of both Houses of Parliament; they were under the authority of the privy council, and had agents resident here, responsible for their proceedings.

So much were they considered as belonging to the Crown, and not to the king personally (for there is a great difference, tho few people attend

to it), that when the two Houses, in the time of Charles the First, were going to pass a bill concerning the colonies, a message was sent to them by the king that they were the king's colonies, and that the bill was unnecessary, for that the privy council would take order about them; and the bill never had the royal assent. The Commonwealth Parliament, as soon as it was settled, were very early jealous of the colonies separating themselves from them; and passed a resolution or act (and it is a question whether it is not in force now) to declare and establish authority of England over its colonies.

But if there was no express law, or reason founded upon any necessary inference from an express law, yet the usage alone would be sufficient to support that authority; for have not the colonies submitted ever since their first establishment to the jurisdiction of the mother country? In all questions of property the appeals from the colonies have been to the privy council here; and such causes have been determined, not by the law of the colonies, but by the law of England.

At present the several forms of their constitution are very various, having been produced, as all governments have been originally, by accident and circumstances. The forms of government in every colony were adopted, from time to time, according to the size of the colony; and so have been extended again, from time to time, as the numbers of their inhabitants and their

commercial connections outgrew the first model. In some colonies at first there was only a governor assisted by two or three counsel; then more were added; afterward courts of justice were erected; then assemblies were created.

Some things were done by instructions from the secretaries of state; other things were done by order of the king and council; and other things by commissions under the great seal. It is observable that in consequence of these establishments from time to time, and of the dependency of these governments upon the supreme legislature at home, the lenity of each government in the colonies has been extreme toward the subject; and a great inducement has been created for people to come and settle in them. But if all those governments which are now independent of each other should become independent of the mother country, I am afraid that the inhabitants of the colonies are very little aware of the consequences. They would feel in that case very soon the hand of power more heavy upon them in their own governments, than they have yet done or have ever imagined.

The constitutions of the different colonies are thus made up of different principles. They must remain dependent, from the necessity of things and their relation to the jurisdiction of the mother country; or they must be totally dismembered from it and form a league of union among themselves against it, which could be effected without great violences. No one ever

thought the contrary till the trumpet of sedition was blown.

Acts of Parliament have been made, not only without a doubt of their legality, but with universal applause, the great object of which has been ultimately to fix the trade of the colonies so as to center in the bosom of that country from whence they took their original. The Navigation Act shut up their intercourse with foreign countries. Their ports have been made subject to customs and regulations which have cramped and diminished their trade. And duties have been laid, affecting the very inmost parts of their commerce, and, among others, that of the post; yet all these have been submitted to peaceably, and no one ever thought till now of this doctrine that the colonies are not to be taxed, regulated, or bound by Parliament.

A few particular merchants were then, as now, displeased at restrictions which did not permit them to make the greatest possible advantages of their commerce in their own private and peculiar branches. But tho these few merchants might think themselves losers in articles which they had no right to gain, as being prejudicial to the general and national system, yet I must observe that the colonies, upon the whole, were benefited by these laws. For these restrictive laws, founded upon principles of the most solid policy, flung a great weight of naval force into the hands of the mother country, which was to protect its colonies.

Without a union with her the colonies must have been entirely weak and defenseless; but they thus became relatively great, subordinately, and in proportion as the mother country advanced in superiority over the rest of the maritime powers in Europe, to which both mutually contributed, and of which both have reaped a benefit equal to the natural and just relation in which they both stand reciprocally, of dependency on one side and protection on the other.

There can be no doubt, my lords, but that the inhabitants of the colonies are as much represented in Parliament as the greatest part of the people of England are represented; among nine millions of whom there are eight which have no votes in electing members of Parliament. Every objection, therefore, to the dependency of the colonies upon Parliament, which arises to it upon the ground of representation, goes to the whole present constitution of Great Britain; and I suppose it is not meant to new-model that, too.

People may form speculative ideas of perfection and indulge their own fancies or those of other men. Every man in this country has his particular notion of liberty; but perfection never did and never can exist in any human institution. To what purpose, then, are arguments drawn from a distinction, in which there is no real difference, of a virtual and actual representation?

A member of Parliament chosen for any borough represents not only the constituents and

inhabitants of that particular place, but he represents the inhabitants of every other borough in Great Britain. He represents the city of London, and all the other commons of this land, and the inhabitants of all the colonies and dominions of Great Britain; and is, in duty and conscience, bound to take care of their interests.

With respect to what has been said or written upon this subject I differ from the noble lord who spoke of Mr. Otis[1] and his book with contempt, tho he maintained the same doctrine in some points, while in others he carried it farther than Otis himself, who allows everywhere the supremacy of the Crown over the colonies. No man, on such a subject, is contemptible. Otis is a man of consequence among the people there. They have chosen him for one of their deputies at the Congress and general meeting from the respective governments. It was said the man is mad. What then? One madman often makes many. Masaniello was mad. Nobody doubts it; yet for all that he overturned the government of Naples. Madness is catching in all popular assemblies and upon all popular matters. The book is full of wildness. I never read it till a few days ago, for I seldom look into such things. I never was actually acquainted with the con-

[1] James Otis, whose speech, "In Opposition to Writs of Assistance," may be found in volume eight of these orations. The book to which Lord Mansfield refers may have been "The Rights of the Colonies Asserted and Proved," published in London in 1765; or another work by Otis, "Vindication of the House of Representatives of Massachusetts," published in 1762.

tents of the Stamp Act, till I sent for it on purpose to read it before the debate was expected.

I am far from bearing any ill will to the Americans; they are a very good people, and I have long known them. I began life with them[1] and owe much to them, having been much concerned in the plantation causes before the privy council; and so I became a good deal acquainted with American affairs and people. I dare say their heat will soon be over when they come to feel a little the consequences of their opposition to the legislature. Anarchy always cures itself; but the ferment will continue so much the longer while hotheaded men there find that there are persons of weight and character to support and justify them here.

I am satisfied, notwithstanding, that time and a wise and steady conduct may prevent those extremities which would be fatal to both. I remember well when it was the violent humor of the times to decry standing armies and garrisons as dangerous, and incompatible with the liberty of the subject. Nothing would do but a regular militia. The militia are embodied; they march; and no sooner was the militia law thus put into execution but it was then said to be an intolerable burden upon the subject, and that it would fall, sooner or later, into the hands of the Crown. That was the language, and many counties petitioned against it.

[1] Mansfield does not mean by this that he had ever lived in America.

This may be the case with the colonies. In many places they begin already to feel the effects of their resistance to government. Interest very soon divides mercantile people; and, altho there may be some mad, enthusiastic, or ill-designing people in the colonies, yet I am convinced that the greatest bulk, who have understanding and property, are still well affected to the mother country. You have, my lords, many friends still in the colonies; and take care that you do not, by abdicating your own authority, desert them and yourselves and lose them for ever.

In all popular tumults the worst men bear the sway at first. Moderate and good men are often silent for fear or modesty, who in good time may declare themselves. Those who have any property to lose are sufficiently alarmed already at the progress of these public violences and violations to which every man's dwelling, person, and property are hourly exposed. Numbers of such valuable men and good subjects are ready and willing to declare themselves for the support of government in due time, if government does not fling away its own authority.

My lords, the Parliament of Great Britain has its rights over the colonies; but it may abdicate its rights.

But, my lords, I shall make this application of it. You may abdicate your right over the colonies. Take care, my lords, how you do so, for such an act will be irrevocable. Proceed, then, my lords, with spirit and firmness; and,

when you shall have established your authority, it will then be a time to show your lenity. The Americans, as I said before, are a very good people, and I wish them exceedingly well; but they are heated and inflamed. The noble lord who spoke before ended with a prayer. I can not end better than by saying to it Amen; and in the words of Maurice, Prince of Orange, concerning the Hollanders: "God bless this industrious, frugal, and well-meaning, but easily deluded people."

WILKES

I

ON COERCIVE MEASURES IN AMERICA[1]

(1775)

Born in 1727, died in 1797; entered Parliament in 1757; established the *North Briton* in 1762; imprisoned for criticizing the king in 1763; expelled from Parliament in 1764; outlawed for non-appearance when summoned to trial; returned to England in 1768, and reelected to Parliament; imprisoned and again expelled from Parliament in 1769; several times reelected but declared ineligible; elected Alderman of London in 1770; Lord Mayor in 1774, and in the same year elected to Parliament, securing his seat and remaining a member until 1790.

THE address to the king, upon the disturbances in North America, now reported from the Committee of the whole House, appears to be unfounded, rash, and sanguinary. It draws the sword unjustly against America. It mentions, sir, the particular Province of Massachusetts

[1] Delivered in Parliament early in 1775. In October of the previous year Wilkes had become lord mayor, and in his official capacity had presented to the king the remonstrances of the livery against the coercive policy toward America, the manner in which he discharged his duty evoking from the king a remark that he charmed him; had "never known so well bred a lord mayor." Elected to Parliament in 1774, Wilkes continued to oppose with vigor the measures of the government in America.

Bay as in a state of actual rebellion.[1] The other provinces are held out to our indignation as aiding and abetting. Arguments have been employed to involve them in all the consequences of an open, declared rebellion, and to obtain the fullest orders for our officers and troops to act against them as rebels.

Whether their present state is that of rebellion, or of a fit and just resistance to unlawful acts of power—resistance to our attempts to rob them of their property and liberties, as they imagine—I shall not declare. This I know: a *successful* resistance is a revolution, not a rebellion! Rebellion indeed appears on the back of a *flying* enemy; but *revolution flames on the breast-plate of the victorious warrior.* Who can tell, sir, whether, in consequence of this day's violent and mad address to his majesty, the scabbard may not be thrown away by them as well as by us; and, should success attend them, whether, in a few years, the independent Americans may not celebrate the glorious era of the Revolution of 1775, as we do that of 1688?

The policy, sir, of this measure, I can no more comprehend, than I can acknowledge the justice of it. Is your force adequate to the attempt? I am satisfied it is not. Boston, indeed, you may lay in ashes, or it may be made a strong

[1] The Boston Tea Party had occurred in December, 1773. General Gage became governor of Massachusetts in the following May, and in October the Provincial Congress met in defiance of Gage's orders forbidding it to do so.

garrison; but the province will be lost to you. Boston will be like Gibraltar. You will hold, in the Province of Massachusetts Bay, as you do in Spain, a single town, while the whole country remains in the power and possession of the enemy. Where your fleets and armies are stationed, the possession will be secured, while they continue; but all the rest will be lost. In the great scale of empire, you will decline, I fear, from the decision of this day; and the Americans will rise to independence, to power, to all the greatness of the most renowned states! For they build on the solid basis of general public liberty.

I tremble, sir, at the almost certain consequences of such an address, founded in cruelty and injustice, equally contrary to the sound maxims of true policy, and the unerring rule of natural right. The Americans will certainly defend their property and their liberties with the spirit which our ancestors exerted, and which, I hope, we should exert, on a like occasion. They will sooner declare themselves independent, and risk every consequence of such a contest, than submit to the galling yoke which administration is preparing for them. An address of this sanguinary nature can not fail of driving them to despair. They will see that you are preparing, not only to draw the sword, but to burn the scabbard. In the most harsh manner you are declaring them *rebels!* Every idea of a reconciliation will now vanish. They will pursue the most vigorous course in their own defense. Th

whole continent of North America will be dismembered from Great Britain, and the wide arch of the raised empire will fall. But may the just vengeance of the people overtake the authors of these pernicious counsels! May the loss of the first province of the empire be speedily followed by the loss of the heads of those ministers who have persisted in these wicked, these fatal, these most disastrous measures!

II

CONQUEST OF AMERICA IMPOSSIBLE[1]

(1777)

Sir, it ill becomes the duty and dignity of Parliament to lose itself in such a fulsome adulatory address to the Throne as that now proposed. We ought rather, sir, to approach it with sound and wholesome advice, and even with remonstrances, against the ministers who have precipitated the nation into an unjust, ruinous, murderous and felonious war. I call the war with our brethren in America an unjust and felonious war, because the primary cause and confessed origin of it is to attempt to take their money from them without their consent, contrary to the common rights of all mankind, and

[1] The date of this speech is probably November or December, 1777, when Lord Chatham had already delivered against the American war the speech entitled "On Affairs in America."

those great fundamental principles of the English Constitution for which Hampden bled.

I assert, sir, that it is a murderous war, because it is an effort to deprive men of their lives for standing up in the defense of their property and their clear rights. Such a war, I fear, sir, will draw down the vengeance of Heaven on this devoted kingdom. Sir, is any minister weak enough to flatter himself with the conquest of the Americans? You can not, with all your allies—with all the mercenary ruffians of the North—you can not effect so wicked a purpose. The Americans will dispute every inch of territory with you, every narrow pass, every strong defile, every Thermopylæ, every Bunker's Hill! More than half the empire is already lost[1] and almost all the rest is in confusion and anarchy. We have appealed to the sword, and what have we gained? Bunker's Hill only—and that with the loss of twelve hundred men! Are we to pay as dear for the rest of America? The idea of the conquest of that immense country is as romantic as unjust.

The honorable gentleman who moved this address says, "The Americans have been treated with lenity." Will facts justify the assertion? Was your Boston Port Bill a measure of lenity? Was your Fishery Bill a measure of lenity? Was your Bill for taking away the charter of Massachusetts Bay a measure of lenity, or even of justice? I omit your many other gross prov-

[1] That is, by the overthrow of Burgoyne on October 7, 1777.

ocations and insults by which the brave Americans have been driven to their present state. Sir, I disapprove, not only the evil spirit of this whole address, but likewise the wretched adulation of almost every part of it. My wish and hope, therefore, is, that it will be rejected by this House; and that another, dutiful yet decent, manly address, will be presented to his majesty, praying that he would sheathe the sword, prevent the further effusion of the blood of our fellow subjects, and adopt some mode of negotiation with the general Congress, in compliance with their repeated petition, thereby restoring peace and harmony to this distracted empire.

END OF VOL. III